

The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, September 9, 1943

NEW SERVICES—VOLUME 45—NO. 32

J. Campbell Wray Joins Southwestern State W. M. U. President Urges Worthy Offering For State Missions



J. CAMPBELL WRAY

Teacher: Toiler: Friend!

By Chester E. Swor

Murray Latimer: B.A., B.S., M.A., LL.D. . . . So might well read the title page of an article on Mississippi College's distinguished former professor of Ancient Languages. And yet, true as the above title is, it does not sufficiently portray the multi-phase life of the man who as student and faculty member has been a vital part of the college for fifty years.

Teacher

Let any honest lad who doubts that he can find a way to achieve the Creator's plan for his life study well the inspiring example of young Murray Latimer in the days of 1893. He was a student in Mississippi College, asking no favors, seeking no easy way, giving countless hours of honest toil with his eager hands in an attempt to earn his own way. He did so with such distinction that the culmination of his student days found him in possession of three degrees: B.A., B.S., M.A. Almost immediately he was asked to become a teacher in Mississippi College. As a teacher he has performed with scholarship, patience, understanding, and triumph continuously since 1897. Though he retired from active status in 1942, he returned to help with the instruction when a need arose during the 1942-1943 session. As a teacher, Professor Latimer is not only scholarly, he is also almost unbelievably versatile. He is an avid student of English Literature, Greek, Latin, History, Economics, and the Sciences. During his tenure of instructorship he taught in more different fields than any other member of the faculty. In recognition of his scholarship and versatility, the college conferred upon him the LL.D. degree upon his retirement in

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The Southwestern Baptist Seminary, Fort Worth, Dr. E. D. Head, president, this week announces the addition of Mr. J. Campbell Wray, Austin, Texas, to its music faculty as professor of church music in the Department of choir and choral work.

For some months the Southwestern School of Sacred Music has felt a great need for more definite choir work. The Lord has now made it possible to include a department of choir in the school, beginning with the coming fall session, September 6.

Mr. Wray is considered to be one of the South's outstanding choir leaders and authorities in all phases of choral work. He holds a Bachelor of Music degree from Howard Payne College, a Bachelor of Sacred Music degree from Southwestern Baptist Seminary, and a Master of Arts degree from Southwest Texas Teachers College. He has made advanced study of choir and choral work in the American Conservatory, Westminster Choir School, and the University of Texas College of Fine Arts.

Some of the professional experience of Mr. Wray has been that of director of band and teacher of theory at Howard Payne College, 1924-26; director of music, First Baptist Church, Brownwood, 1924-26; director of music, First Baptist Church, Austin, 1927-43; head of the voice department, Texas School of Fine Arts, 1931-43; director of choral music, Austin Senior High school, Austin, 1933-43; director of the Ben Hur Shrine Chanters, 1935-43.

Plan Calculated To Solve The Non-Resident Church-Member Problem

By Frank E. Skilton
Blue Mountain College

Isaac Was No "Trunk Baptist"

"And he builded an altar there, and called upon the name of the Lord, and pitched his tent there."
—Genesis 26:25.

According to Scripture the first thing Isaac did when he moved to a new location, was to give thought to the worship of God. I believe if Isaac lived on earth today, he and his family would join a Baptist church the first Sunday after they moved to a new community. Isaac would not be a non-resident church member.

It was Isaac's habit, as it had been his father's before him, to erect an altar wherever he stopped in Canaan to plant and harvest grain and to permit his flocks and herds to grow fat and reproduce. The Scriptures thus portray the patriarchs as men who made the worship of God an integral part of personal and family

Others Hands than Mine Lieutenant James C. Whittaker In Collaboration with Charles Leavelle

(This is a condensation of "We Thought We Heard the Angels Sing," as it appeared in the Reader's Digest by arrangement with the publishers of the book—E. P. Dutton & Co., Inc.)

The story of Captain Eddie Rickenbacker, Colonel Hans C. Adamson and their six companions, who drifted 21 days in tiny rubber rafts in the southwest Pacific, is not only one of courage and endurance: it is also a story of faith. How great a part this played in their ability to survive the ordeal is here revealed by Lieutenant James C. Whittaker of the U. S. Army Air Corp Transport Command, co-pilot of the ill-fated Flying Fortress.

For me, our terrible 21 days on the Pacific represent the greatest adventure a man can have: finding his God.

Before that adventure I was an agnostic; an atheist, if you will. But there can be no atheists in rubber rafts, any more than in the foxholes of Bataan.

When our Flying Fortress ran out of gas and we prepared for a crash landing on the sea, Second Lieutenant John J. DeAngelis, our navigator, said, "Do you fellows mind if I pray?" I recall feeling irritation, then. How ashamed I was to remember that thought in the days to come!

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MRS. J. H. STREET
President, W. M. U. of Mississippi

"And this is the victory that overcometh the world, even our faith."
I John 5:4b.

This jewel of divine truth, in its setting of intimate communication from the heart of John the beloved apostle to "His little children," sparkles with imperative urge to every Christian of us to strengthen our faith. We, His followers of today, are in the throes of a struggle to "overcome the world" even as were those early disciples to whom John addressed these words.

Faith is the Theme

Plans for the observance of our week of prayer for State Missions and
(Continued on Page Eight)

The Christian College a Challenge to Baptists

Dr. B. M. Jackson
First Baptist Church, Enid, Okla.

What is America's greatest asset? Is it wealth? Manpower? Industry? Natural resources? Statesmanship?

If a national vote were taken on the above questions, many seemingly differing, but actually correlated, opinions would be given. If these were culled, the most logical, accepted, fused and, by a process of reasoning, reduced to a fundamental state, the word "education" would appear in letters of fire.

Education creates wealth, assures manpower, stimulates industry, develops natural resources and fashions the statesman. Education in this country, furthermore, assimilates the raw material that is found in all nationalities and purifies it by enlightenment and welds the heterogeneous mass into a solid, unified frame of Americanism. Our predecessors had the foresight and the stamina to make possible the rudiments of education for all races in America.

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Sparks & Splinters

C. O. Hicks, pastor at Osborne Creek, Prentiss county, was with Pastor B. G. Basden in a meeting at Oak Hill in Prentiss county.

Dr. V. Ward Barr assisted in the revival meeting at Rienzi. There were 16 additions.

W. E. Hicks assisted Pastor O. C. Hicks in a revival meeting at Osborne Creek church in Prentiss county. There were 31 additions.

Bethany church, Lauderdale county, had Rev. Othel Hand as the visiting preacher. Rev. Mr. Morgan is the pastor. The church invited Brother Hand to return next year. There were four additions.—Willie Meryle Butler.

North Side church, I. F. Metts, pastor, is to have Percy (Peet) Ray of Collinsville, Illinois, in a revival meeting beginning October 31. Brother Ray writes that he is coming to stay until something happens. He was with North Side church five years ago but became sick the second week and had to close the meeting under a handicap. Writing concerning the meeting Pastor Metts says: "I feel that God is working out an opportunity for all of us in this community to really be spiritually revived. An opportunity to get right with God. An opportunity to get right with our fellowman. Men are not right with God, neither can they be if they are not right with their fellowman. (I Jno. 1:9-11.) Men often say to me, 'If I can be ready when the trumpet sounds it is all I ask.' (He who is not prepared to live, is not ready to die. He who is prepared to LIVE is ready for death, WHEN ever, WHERE ever, and HOW ever it may come.) Think it over, brother, and if you would be ready at the sound of the trumpet, 'Prepare to meet thy God today.'"

North Side church, Jackson, I. F. Metts, pastor, reports a good day Sunday, August 15. There were seven additions.

E. D. Estes, enlistment pastor, writes that there were 23 additions in the meeting at New Harmony and not 17 as previously reported. H. D. Hawkins is pastor.

Pastor W. C. Rakestraw reports 29 baptisms in a revival meeting at Hebron church, Clay county. He was assisted by Karey Sansing of Fort Worth, Texas.

Pheba: W. A. (Slick) Greene of Waynesboro assisted me in our revival. We baptized four and received several by letter.—W. C. Rakestraw, pastor.

Hamburg: Dr. Bryan Simmons was with us at Hamburg in our meeting. There were five additions.—P. H. Young, pastor.

"Why Jews Are Persecuted" by Crump J. Strickland, is a pamphlet of 28 pages in which Scripture is quoted and the author comes to the conclusion that the Jews are persecuted because they have gone away from God. The book is published by the Specialty Book Company, P. O. Box 186, Columbus, Ohio, and sells for 50c.

Carson: Our annual revival was conducted by Dr. C. L. McKay of Ruston, Louisiana. There was no great gathering but a great revival among the Christian people in the community.—Reporter.

Hopewell: S. G. Pope, pastor of Mars Hill church, Amite county, was with us in our revival meeting. There were no additions but the church was greatly revived.

Osyka: Sunday, August 29, we dedicated the recently purchased parsonage after the morning service. The entire congregation went and stood around the building while the chairman of the deacons offered the dedicatory prayer.—Thurman Booth, pastor.

R. A. Oliver has resigned as pastor at Fayette. H. A. Reynolds is a member of the pulpit committee, and he will appreciate any assistance in securing a pastor.

R. A. Langley has resigned the pastorate at Bethesda Baptist Church, Hinds county, and accepted a mission field at Hollandale. He was pastor here 14 years.—Sybil Spivey, reporter.

Dr. Bryan Simmons of Laurel was recently at Hamburg with Pastor P. H. Young in a revival meeting. Dr. Simmons says that it was like a visit home as Franklin county was his birthplace. He also assisted Pastor Young at Knoxville in Franklin county.

One of Mississippi's good churches needs an assistant pastor. The pastor writes: "He may not be a preacher but that would be all right. Just so he is a good Christian man, knows some music, and knows how to work with young people. He need not be married, preferably not." Anyone interested may write The Baptist Record for more information.

During a recent revival in Franklin county, Dr. Bryan Simmons met an old colored man whom he had known as a house boy in his youth. After hearing Dr. Simmons preach, he was asked if he could read. His reply being in the affirmative, Dr. Simmons sent The Baptist Record his check and for the next twelve months Arch Burkley, RFD, Roxie, will receive the Record.

Dr. George W. Truett continues to show improvement in Baylor Hospital. It is hoped that he can be moved to his home shortly.

The Walnut Street Baptist Church of Louisville, Ky., reports gifts of \$4,307.45 for China relief during the first seven months of this year. Dr. Kyle M. Yates is pastor of the church.

Wise saying at the Grenada County Convention, by Mrs. Maude Willis, Graysport, Mississippi: "If I were a pastor I would not accept a call to a church that had not adopted The Baptist Record EVERY FAMILY Plan. I would want that much help." (Thanks, Mrs. Willis.—Editor.)

Recent visitors to The Baptist Record office include the following: Rev. F. W. Toney, Clinton; Rev. B. E. Craft, Hattiesburg; Rev. Q. C. Barrett, Hattiesburg; C. A. Hill, Crystal Springs; Rev. V. R. Crider; Dr. A. L. O'Brian, Parchman; Rev. R. W. Porter, Lambert; Rev. M. P. Jones, Hazlehurst; Rev. E. N. Sullivan, Sinton, Texas; Carl Kosanke, Hattiesburg; Rev. C. S. Moulder, Hattiesburg; Rev. C. Z. Holland, Canton, and Rev. James Foster, Jackson.

The Oakvale church with Rev. M. Glenn Smith as pastor has just closed one of the best meetings in the history of the church. It was a real revival. Twenty-one additions; the largest offering in the history of the church. Evangelist W. A. "Slick" Greene of Waynesboro, Miss., did the preaching.

WALTER HINTON OTT LICENSED

Sunday evening, August 29, Osyka Baptist church licensed Walter Hinton Ott to preach the Gospel. He is one of their fine high school boys. The Methodist pastor, Hillery Westbrook, presented the license after the pastor finished the message entitled, "The Preacher of Jesus Christ." The deacons presented the Rev. Mr. Ott with a copy of "Cruden's Complete Concordance"; the WMU gave him a Bible Dictionary; and the pastor presented him with 25 books.

—BR—

Morton: Our church is without a pastor but we are carrying on. Having preaching every Sunday and prayer meeting each Wednesday night. Had more than forty in prayer service Wednesday night. Scott County Association has only two Baptist pastors belonging to the Association. Both moderator and vice-moderator have moved out of the county and Association.—Morton Baptist Church.

Siwell church, C. S. Thomas, pastor, reports a good meeting recently with Joe Haigler of Jackson doing the preaching. There were 14 additions.

Pastor A. F. Brasher recently baptized three at Pleasant Ridge in Calhoun county and reports a good meeting. They raised \$185 for repairs to the building.

Carson Ridge, Attala county: We feel that we had a real revival of the Christian people. There were large crowds for both morning and night services even though this was election week. We had three prayer groups meeting each night. The church was fortunate to have Percy Renick direct the junior choir and lead the congregational singing. There were twelve additions.—Charles Whitten, pastor.

The Mississippi friends of Dr. Clyde L. Breland, native of Mississippi and former pastor of Virginia Avenue church, Louisville, Ky., has been accepted as a chaplain and is in a chaplains' training school at Harvard University.

Dr. William Lyon Phelps died at the age of 78, at New Haven, Connecticut, August 21. He was probably the most beloved professor in the history of Yale University. He was a staunch Baptist and was not afraid to bear testimony to his convictions.

We recently received a pamphlet on "Baptist Life and Work in Russia," written by Dr. J. H. Rushbrooke, president of the Baptist World Alliance. There is probably no person more capable of writing such a pamphlet. Every Baptist should read it. The price is 10c per copy, with a reduction for larger quantities. It may be ordered from the Baptist Book Store.

Pastor J. L. Reeves reports a good meeting at Gautier. Dr. E. N. Patterson of Toulminville, Alabama, was the visiting preacher. There were eight additions. On Sunday afternoon, August 8, the pastor baptized 13 at West Pascagoula river.

Elim, Noxubee Association: Tom Douglas did the preaching and the pastor directed the singing at our meeting at Elim.—W. O. Carter, pastor.

Durant church reports total offerings during August of \$806.45, not counting Sunday school or W. M. U., or 58% above last August. During the past twelve months they have paid \$2,350 on their new building, or \$1,250 more than scheduled requirements.—B. Frank Smith, pastor.

Concord, Noxubee Association: Dr. Niles Puckett, Brooksville, did the preaching and Pastor W. O. Carter directed the singing during the revival meeting. There were seven additions.—Reporter.

Pearlhaven church was led recently in a good revival, Blake Westmoreland of Louisville, Kentucky, doing the preaching and Zeno Wells of Wesson leading the singing.

The week following the third Sunday in July it was my privilege to be with Pastor J. A. Huffstatler and Looxahoma Baptist Church (Tate county). The weather was hot but the interest was good. The Lord gave us seven on profession of faith for baptism and on Friday morning of that week we ordained four deacons. The pastor is loved and the work is looking up there. This was a return engagement as it was my privilege to be with them a year ago.—H. J. Rushing, Collierville, Tenn.

Beginning the third Sunday night of August we were with Mt. Zion Baptist Church (Tate county), J. A. Huffstatler, pastor. This is his home church. People had to be there by sun-down almost to get a seat and then they covered the hill. The Lord gave us 22 on profession of faith and two came into the church by letter.—H. J. Rushing, Collierville, Tenn.

Evangelist W. A. "Slick" Greene was with Dr. T. W. Green and the church at Strong Hope in a great revival. The church was greatly revived and several added to its membership.

The week following the fourth Sunday of August, we were with the New Hope Baptist Church in Tate county. This is our own church, the first church to call us as pastor, and we have been with them twelve years. This was their second meeting this year and the twelfth in which it has been my privilege to do the preaching. Here again the people came, they filled the house and many had to remain outside. The Lord gave us 26 for baptism, a good offering and a shower of eats.—H. J. Rushing, Collierville, Tenn.

We have just closed our revival at Unity (Greene county) with one of our home boys, Rev. Paul Z. Ball of Ovett, doing the preaching. Paul did some good preaching and I feel that the church received a blessing by his coming and preaching.—M. E. Haddon, pastor.

Following August 22, I was with J. W. Kitchen at Double Springs in their meeting.—R. A. Morris.

Newton: We had a good day Sunday, August 29—two additions to the church and about \$45 more added to our building fund. We have just finished painting interior and floor of auditorium.—R. A. Morris, pastor.

B. Frank Smith has resigned the work at Durant and accepted the work at Magnolia. He expects to begin his work at Magnolia on October 1.

Missionary Hugh P. McCormick of Brookhaven has been with Dr. A. F. Crittendon of the First Baptist Church, Ponca City, Oklahoma, in a series of missionary addresses. He also spoke in several churches of Perry County Association.

—BR—

Christian Education. Your church offering. Your individual gift. Blue Mountain College.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS." I Cor. 13:8b

"They . . . went everywhere preaching the Word." Acts 8:4.

I ONE DAY AT A TIME

One day at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
With its portion of pain, and its burden of care;
One day at a time we must meet and must bear.

One day at a time to be patient and strong,
To be calm under trial and sweet under wrong;
Then its toiling shall pass and its sorrow shall cease;
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long,
And the heart is not brave and the soul is not strong.
O Thou pitiful Christ, be Thou near all the way;
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet,
"Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward, or back with dismay?
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone;
As the day, so the strength, that He giveth His own.

—Selected.

II

It is estimated that there are approximately six hundred million people in the world who subscribe to the teachings of Christ. What would happen if all these millions really meant what they say, really lived what they profess to believe? The war would end tomorrow—not around a table filled with bitterness and selfishness, but in a new spirit of sharing and brotherhood that would promptly and forever outlaw war. Juvenile delinquency and crime would rapidly decline because people would sincerely accept the responsibilities of parenthood and citizenship. Business and industry would sweep into a new era of steady growth, because profits would become a by-product of the spirit of service. Then the divisions of creed and theology which leave Christianity robbed of its power would melt away, and the voice of righteousness would not be a babel of confused tongues. Men would hear when God speaks. All this would happen if you and I would just mean what we say and possess what we profess.—Charles A. Wells, in Arkansas Baptist.

III

The Grenada Association meeting at Providence church was well attended. Dr. Wiley, moderator, kept things moving well ahead of schedule. Reports and messages were good. Six of the seven churches were represented. As we sat there listening to various stories of Jesus and His work we heard the intermittent booming of the big guns on the practice fields of Camp McCain nearby. Jesus came to bring good will to earth but many men will not have it that way. Mrs. Thompson gave a most unique presentation on Missions, giving emphasis to State, Home and Foreign Missions.

IV

SOME REVIVAL PERILS

L. R. Scarborough

Many blessings have already come to Southern Baptists in getting ready

for a revival. They cannot be counted nor measured. We are grateful for them. Holy fires are burning in many churches and millions of hearts. Splendid preparation in most of the places has been made.

I register some perilous perils I should like for the brotherhood to think about and avoid, if possible:

1. That we will neglect, multitudes of us, the spiritual conditions of a revival—extraordinary praying, extraordinary preaching, extraordinary personal work, extraordinary compassion, the marvelous power of God. If these are neglected, we imperil all the interests of soul winning.
2. I fear we will be satisfied, many of us, with just a little effort and only expect little results. We must remember that Pentecosts are emergency demands and if we have Pentecostal results we will have to make Pentecostal preparations. Let's make the sky the limit in our revival in every church and community.
3. I fear that we will not make full and complete preparation in creating the soul-winning psychology in the churches, the expectant spirit in the people, and that we will not train a sufficient soul-winning force. There ought to be thousands of soul-winners organized and trained and set afield and afire. This is primarily important and ought not to be neglected. We must get right to get ready, and get ready by careful preparation in order to have results.
4. Another fear is that we will leave out some people in our effort. The associational organization will skip some church because it is little and dead and pastorless. All these are reasons why we ought to go after each one of them. Then we will leave out some churchless community, skip some school house, miss some meaningful part of the suburbs of a city, fail to go into neglected areas. Remember there are souls that are worthwhile and will respond to the gospel appeal. We will leave out the Jews, the other races, the down-and-outs, the up-and-outs, the people who ply the worst sins, the drinking people, the gambling people, the women and men who follow the sinful social areas. We will be afraid of big people, of busy people, of people with reputations for being skeptics, and on and on. We must not neglect any of the heretofore neglected areas of the South.
5. I fear that we will fail to deeply realize some important matters. One is that all men are sinners; another that all unbelieving sinners are going to hell, and hell is a reality. Another is that we will not realize the awful losses of the man who is out of Christ. We will not realize that Christ has risen from the dead and that the Holy Spirit has fully come and that faith is the victory. We need a deep consciousness of the vital, eternal matters realized in our own souls.
6. Another fear is that we will stop too short. We will fight to the second hour and stop, and stop at the third, fourth, and fifth, and not fight on with individual souls and persistent evangelism until the twelfth hour. God's encouragement is that we press the battle to the getting-in place, the very gates of sin. We must not tire in this great work. We should be persistent personal workers. I have won many a hard sinner to Christ at three and four and five o'clock in the morning after an all-night battle. These hard cases are worth it.

V

THE CHURCH GOING HABIT

To get good from church going one must make it a habit. It is the systematic daily walks that do us good—not the occasional walk. Church going is like advertising in one way. We must keep constantly and incessantly at it to make it pay! Then we can be guaranteed good dividends. In fact, were I a preacher, I would offer to refund in full the annual subscription to the church of anyone who, after attending 75 per cent of the Sundays, feels that he has not got his money's worth.—Roger Babson.

VI

HARVESTS FROM HIS WORD

By Norman B. Harrison
The Bible as a Rectifier

What weakness, what frailty, what sinfulness attaches to human life! What correction is needed! This the Bible sets itself to do. "All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

1. IT CONVICTS OF SIN. On the day of Pentecost, as Peter poured forth God's Word, "When they heard, they were pricked in their hearts." The Holy Spirit has power to wing His words as barbed arrows to the heart.

William Evans tells of dealing with a man hardened in unbelief. He quoted to him: "Except ye repent, ye shall all likewise perish." But the man protested that he did not believe the Bible. Again the Scripture was quoted. Again the man declared the uselessness of confronting him with a book in which he did not believe. Said Dr. Evans: "You will forget all else that I have said, but you will not forget the Word of God that I have given you. I shall pray that He will give you no rest until you repent." The next evening the man came to him, after a miserable night, and wished to be shown the way of life.

2. IT CLEANSSES FROM SIN. Jesus said to those who had received His ministry: "Now are ye clean through the word which I have spoken unto you." The Psalmist raises the question, "Wherewithal shall a young man cleanse his way?" The answer is given, "By taking heed thereto according to Thy Word."

How readily the heart and mind gather the soil of this world! Constantly do we need to go to the laver of God's Word for cleansing.

3. IT KEEPS FROM SIN. The Psalmist has learned from experience its blessed, keeping power, and testifies, "Thy Word have I hid in my heart that I might not sin against Thee." Apparently, proceeding on the principles of "the expulsive power of a new affection." God's Word opens our hearts to His love and goodness in directing our feet in His paths of righteousness and peace. "This Book will keep you from sin, or sin will keep you from this book."—The Answer.

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IN RE ARCHBISHOP SPELLMAN'S TITLE

Considerable concern has been aroused throughout our country by the repeated reference in the press to Archbishop Francis J. Spellman as "the Vicar of the U. S. Armed Forces." I wrote the secretary of war, asking if there was any authority from the government for the use of such title. In the meantime, I have a letter from a Roman Catholic official in which he clearly states that Archbishop Spellman himself has made no such claim—that he always refers to himself as "the Vicar of the Roman Catholics in the Armed Forces of the U. S." I give below the copy of a letter received August 17, 1943, from Robert A. Lovett, acting secretary of war:

"Dear Mr. Newton:

"Protestants, Catholics and Jews have selected certain religious leaders to represent their organizations in selecting and supervising their respective clergymen in the army and navy.

"In the proper performance of their religious duties these representatives are recognized by the government. The titles used have no significance beyond the particular church membership which each serves.

"These distinguished churchmen have a clear conception of their duties and their descriptive titles and never misuse them. They cannot be held responsible for errors in newspaper reporting.

"Sincerely yours,

"ROBERT A. LOVETT,

"Acting Secretary of War."

This would seem to make it quite clear that there is no authority for the frequent references in the press of our country and the foreign press to Archbishop Spellman as "the Vicar of the Armed Forces of the U. S." It is to be hoped that those who have persisted in attributing to him such authority will take due notice and be governed accordingly.

LOUIE D. NEWTON.

We thank Dr. Newton for securing the explanation given above. However, we wish to call the attention of our readers to facts.

1. Dr. Newton was advised by a Roman Catholic official that "Archbishop Spellman has made no such claim—that he refers to himself as 'the Vicar of the Roman Catholics in the Armed Forces of the United States.'"

Concerning the above statement we refer our readers to the reproduction of the title page from Archbishop

Spellman's book. Note the words, "Military Vicar of the Armed Forces of the United States." Not "of the Roman Catholics in the Armed Forces of the United States."

2. From Acting Secretary Lovett's letter, quoted above, we call attention to the closing paragraph, "These distinguished churchmen have a clear conception of their duties and their descriptive titles and never misuse them. They cannot be held responsible for errors in newspaper reporting."

"And never misuse them." See accompanying reproduction of the title

page of the book, "The Road to Victory."

3. "They cannot be held responsible for errors in newspaper reporting." The book by Bishop Spellman is not newspaper reporting. Nor is there evidence of any error. We have never seen where the author of "The Road to Victory" has said that the title is erroneous nor has he disclaimed the title.

In other words, the claims of the Roman Catholic official and of Secretary Lovett do not agree with Archbishop Spellman's title as given in his book, "The Road to Victory."

—BR—

Selected Editorial

Each week we will publish what we consider one of the best editorials coming to our attention.—Editor.

"KINFOLKS MENACE" TO COUNTRY CHURCHES

I am calling your attention to what I call the "kinfolks menace" to country churches. On Saturday nights and Sundays people pour out of the towns and cities into the country to visit their kinfolks. They wear outlandish garbs and when asked to attend church excuse themselves by saying they did not bring suitable clothes. As a result of this week-end migration, our country people are kept at home preparing meals and entertaining the kinfolks from the city. (I wonder many times if they don't care more for Grandma's fried chicken and hot biscuits than they do for Grandma!)

Now these are not bad people. They are just unthoughtful. They are the sons and daughters, brothers and sisters, nieces and nephews of our country people.

This letter is an appeal to those who read it. Let's all work together you are this "kinfolks menace." If you are a preacher, preach a sermon. If you are a layman, speak out. We want to save the country church. Christianity and civilization need it.

Here are two examples. A good woman recently told me she had not attended church in three months—that on every church day her home was crowded with kinfolks from the city. Some had stayed as long as four days. This woman lives on a circuit and has church only once each month. She has a family of small children and they, too, are kept away.

Example No. 2: A certain man spent his vacation in the community visiting his brother-in-law. A revival meeting was going on. This visitor and his family not only attended the meeting but on the last Sunday when an offering was taken contributed \$5. This man made his visit an asset, not a liability, to the country church.

The country church has to combat plenty of handicaps at best, and when we have to take on "the kinfolks menace" it brings us to the breaking point. You can help this condition and get others to do likewise. We are not angry at anybody but we want to conserve the greatest institution in the world—the country church.—J. R. Kidwell, Fayette county, Tex., in Progressive Farmer.

THE ROAD TO VICTORY

BY

FRANCIS J. SPELLMAN

Archbishop of New York,
Military Vicar of the Armed Forces
of the United States



NEW YORK
CHARLES SCRIBNER'S SONS
1942

MISSISSIPPI BAPTISTS ARE ON THE MARCH

Below we give a comparative statement for the month of August, 1943, and for the same month in 1942. You will notice that the Cooperative Program, Miscellaneous items, and Five Thousand Club showed gains for August, 1943. The total gain for the month over the same months in 1942 was \$11,899.95.

As the income of Mississippi Baptists increases they are giving more and more.

Just one question needs to be asked. Did you who read this have any share in that commendable increase? If you did—congratulations! If you did not—sympathy. But while there is life there is hope. And many who failed to have a share in the August increase, may share in the increase that we feel will be shown in the September report.

	Cooperative Program	Miscellaneous	5M & Now Club	Totals
August 31, 1943	\$16,404.89	\$16,605.59	\$5,322.17	\$38,332.65
August 31, 1942	14,180.29	8,005.77	4,246.64	26,432.70
GAIN	\$ 2,224.60	\$ 8,599.82	\$1,075.53	\$11,899.95

Notice

Evidently, the past few days of hot weather has caused an outpouring of poetry. At least The Baptist Record has been flooded with poems and some alleged poems. It is impossible for us to write all that have sent in poems, so please take this as a reply.

We have now on hand enough poetry for the next twelve months. So, some of these poems will have to wait many, many months before publication. Anybody contemplating sending a poem will get it published just as soon as they wait several months.

160,000 INCOME TAX FORMS MAILED

Jackson, August 24—Eugene Fly, collector of Internal Revenue, announced today that 160,000 copies of the declaration of estimated income for the calendar year 1943, had been mailed to Mississippi taxpayers.

While a large percentage of taxpayers will not be required to file the September fifteen declaration, Mr. Fly said, because they are paying their tax in full through the withholding deductions made by their employers, he urged all taxpayers to read carefully the instruction sheets which accompanied the forms to determine whether they are required to make a declaration, so as to avoid penalties for either failure to file or more making substantial underestimates of 1943 income. The withholding tax does not automatically make all persons current on their 1943 incomes. Generally speaking, persons earning over \$2700 a year or married persons earning over \$3500 a year, those with outside incomes, such as from dividends, interest, rents, professional fees or business profits, and those not subject to withholdings, such as persons in the armed forces, clergymen, domestic servants and farm labor, will all be required to file declarations in order to place all taxpayers on an equal footing.

"If there is doubt in any one's mind as to whether he or she will have to file a declaration," Mr. Fly said, "I suggest that they communicate with this office at the earliest opportunity, and we will be glad to help them."

Collector Fly also asked employers to be prepared, if requested, to give their employees a preliminary statement of the withholding deductions for each payroll period, and the amount of Victory tax withheld in the first six months, to help them compute their estimated total withholdings for the year. While the law requires employers to furnish a written statement to employees only after the end of the year, still the act does not require the filing of a declaration by certain taxpayers on September 15th and they may need this assistance from employers in filing the form required.

Deputy collectors will devote all of time from September 1st to September 15th in assisting taxpayers in the preparation of their estimated income and Victory tax returns, Mr. Fly said.

—BR—

Christian Education. Your church offering. Your individual gift. Blue Mountain College.

JAPANESE ATTACK CHRISTIANITY Tokyo Terms It Blasphemous

New York, N. Y., (RNS)—Japan's propaganda activities for its war effort invaded the realm of religion this week with the charge that the United States and Great Britain are utilizing religion as "a scheme to bring the various races to fight among themselves."

The charge was contained in a declaration by Japan's first East Asia Religious Cooperative Conference, which stated also that "the religious people of the world must quickly and completely exterminate the blasphemous religious ideal of America and Britain and we must cooperate to liberate all of mankind from this discrimination of America and Great Britain."

In broadcasts recorded here by U. S. government monitors, the Tokyo radio disclosed that a substantial part of the recent two-day conference agenda was devoted to discussions and reports revolving around the prosecution of the war and how to "increase fighting power through religion."

"Fusion" of Interests Urged

Need for increased fighting strength was stressed and a "fusion" of the cultures and religions represented by the various races within the Greater East Asia co-prosperity sphere was urged.

As a start toward this brand of unity, the Japanese have formed an "East Asia Religious Music Association" to "contribute toward the construction of a new order through religious music."

The association, announced a Tokyo broadcast, intends to "incorporate into one body all music of Buddhism, Christianity, Mohammedanism and other religions."

Another step in this direction is seen in the action of Japanese authorities in the Philippines in gradually forcing foreign missionaries to give up their work. Many of them have been interned in civilian concentration camps, a procedure also being followed in occupied China.

—BR—

MRS. LEONA MCKEE

A dear one from our home is gone,
A voice we loved is still;
A place is vacant in our hearts
Which never can be filled.

Life will now seem drear and empty
Since our Mother went away;
Never can her place be taken—
Matters not what we may say.

But the Lord that loved and saved her
Said, "Your work on earth is done
Come up higher, for I saved you
When you trusted in my Son."

Now your trials and your labors
Are all over here below.
How I thank God for her memory,
And her love as pure as snow.

We will meet our darling Mother
With our Saviour in the air,
Then we'll be with her forever
Free from sorrow, free from care.

She would say to us, "Dear children,
Do not weep your life away,
For your Mother is coming
Back to earth some day."

Life began with such a Mother,
Never more could be compete.
Had we not this hope to cherish,
That again some day we'll meet.

MRS. W. R. AUSTIN,
Grenada, Mississippi.

PRODIGAL DAUGHTERS

It was a lovely spring morning in the little town of Blueblaze. Flowers were starting to show their heads. The grass was as green as the Irish Shamrocks. The trees in the old Mayton orchard were in bloom. A prettier sight could not be found. The sky was pale blue with a big white cloud in the west all this was unnoticed by Betty Jane Smith, who thought as so many people, that the town they are in is too small for them. She longed for the excitement of the big city, the bright lights and all the so-called, "fun." Why could she not be like Meg Patton, who lived in Bruston? Just the other day Meg wrote of her good times in the city and about the party she was giving, and had asked her to come. The party would be tonight.

Betty was seventeen and Meg eighteen. That wasn't the only difference in the girls. Betty Jane's home life was much different from Meg's. She had been reared in a Christian home, had been taught to love people, nature, and all of the good wholesome things of life. In her home was a love that the majority of people never find in their own home. Betty Jane's father was a judge and deacon in the church. Her mother was secretary of a church missionary society. Her brother was studying to be a minister.

Meg Patton had had none of these things in her early life. Before this she lived with her grandmother who had little patience with her. When Meg was sixteen her grandmother died. Meg then went to Bruston to live. She didn't belong to a church and never went. She loved to get out and "have a good time." Betty Jane loved the higher things of life. She knew deep in her heart that Meg wasn't the sort of person for her but she wouldn't consider this. She only knew that she wanted to go to Bruston to the party Meg was giving. Wouldn't it be fun to go to a real party? Go to a real party and "have a good time!"

As the day passed on, more and more Betty Jane thought of Meg's party. It wouldn't hurt to go but she knew her father and mother would not permit it, what could she do. Oh! what would she do? She would go, yes, by all means she would go. But how, what would she wear, how could she manage it? These questions arose in her mind although she was kept busy until twelve and at twelve-thirty her parents went to town. This was her chance. At last she told her parents good-by and as soon as they left, she began to get things straight in her mind. She had twenty-five dollars in her dresser drawer, which was the money she received last summer for working at Mr. Jackson's store. That would be enough to get her to Bruston and she would have enough to spend on things she had always wanted. Her old blue evening dress that she had worn at the recital could still be worn. There was no thought of her parents, friends or the things that were right. She only knew that she wanted to get out of the "one horse town" she was in. Putting her best belongings in her suitcase, she started out of the house. She stood in the doorway a minute and seemed to recall so many things that had happened in this house. She and her brother were born here. On this very porch her brother had told her of his desire to be a preacher. It seemed as though it were only yesterday, then she thought of Meg. Everything vanished but the hope of going to a "real party." She must hurry if she expected to catch the one o'clock bus for Bruston. Ten minutes later she was on the bus which was carrying her to a "big time" and away from all those things that were right! The Sunday afternoons on the porch talking with the family. Most Sunday afternoons the preacher and his wife dropped over. She often sang them

her most beloved hymn, "The Old Rugged Cross." They had no trouble in keeping Sunday holy. She was leaving the preaching services, prayer meetings, young people's meetings and the secret idea of being a missionary behind for the "big time" in the city.

At last she was at Bruston and walking up to Meg's door. Meg had an apartment on the east side of Bruston. The place wasn't like the houses in Blueblaze. This house of apartments was up-to-date. She had always been "up-to-date." Meg she had always been up-to-date. "Meg surely will be surprised," said Betty Jane as she rang the door bell. After a long pause the door opened. It wasn't Meg, however, who opened it but a young man. Betty Jane asked if this was where Meg Patton lived. The man smiled and said, "Yes, you must be a stranger, 'cause we all call her 'The little Devil.'" Then he called Meg.

In a few minutes a tall, slender, blonde appeared. The girl looked like an unhappy child which had grown up too quickly. Was this Meg? It must be, only this person looked old and unhappy. This wasn't the Meg who had written of her good time in the city!

"My dear I am extremely glad to see you but I certainly didn't expect you. I would have given a party or something, please forgive me Joe, bring Betty Jane something to drink."

"No, thank you, I don't drink." Things were troubled in Betty Jane's mind. Meg had written that she was having a party tonight, but Meg now said she would have given a party if she had known Betty Jane was coming. Who was the man called Joe?

Then Meg told Betty Jane that Joe was her husband. "Meg Patton, you've been keeping things from me. You didn't tell me you were married. You wrote about your party that was supposed to be tonight so I ran away from home to come."

Meg then told Betty Jane that she just "made those letters up" and that she had been married for almost a year. Betty Jane gazed wide-eyed at her and couldn't understand, because at home nothing like this ever happened.

"You see Betty Jane, I came to the city over two years ago and thought I would have a good time, drink, smoke, and stay out till morning. I did, it was fun at first but I am so tired, so very tired. I can't stop smoking or drinking, I am ruined, and on my way to hell. I just wrote those letters because I thought it sounded smart. Forgive me?" And Meg began to cry.

"Joe," said Betty Jane, "You can give me that drink now. I need something. I just can't go home."

Meanwhile at home Betty Jane's family searched everywhere for her. All had gone but Mrs. Smith who said she wanted to be home when her daughter came. If it were tonight, tomorrow or later, she was going to wait.

As Betty Jane started to take her glass of liquor something told her not to, so suddenly she threw it down and ran out of the house then down the street. She wanted to get away from all those things of which Meg had told her. At the corner she stopped a bus going to Blueblaze. All the way home she thought of her mistake. She looked in her purse but her money was gone. She must have lost it but she was going home. Money wasn't important. Would her folks forgive her, she wondered. Then she began to cry. At last she was walking up the road to her home. She was coming home to the place she belonged. She saw the big white house and the smoke coming out of the chimney. This was home, but maybe the folks would tell her to leave. Betty Jane started up the steps, but before she reached the porch someone came to meet her. Who would it be but her mother? "My baby has come home. Betty Jane, come in child, I know you must be tired and hungry." As Betty

(Continued on Page Eleven)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Community Missions—Mrs. Laven Boyles, Laurel, Miss.
Vice-President—Mrs. Ned Rice, Charleston, Miss.

President—Mrs. J. H. Street, Hazlehurst, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson

Miss Study—Mrs. W. A. Bell, Jackson, Miss.
Margaret Fund Trustee—Mrs. D. R. Bowen, Cleveland, Miss.
Training School Trustee—Mrs. O. T. Robinson, Centreville.

A Challenge

After consultation with the State Mission Secretary, Dr. D. A. McCall, the W. M. U. Executive Board recommended to our W. M. U. Convention last April that a goal of \$15,000 be set for the season of prayer offering (the \$15,000 allocated according to the table below) and all BEYOND-THE-GOAL be put into a building fund for a permanent W. M. U. camp. This was unanimously and enthusiastically adopted by the Convention.

Here is our challenge: ten years from now our junior and intermediate boys and girls in our Baptist churches will be shaping the missionary policies of our denomination and making decisions as to what Mississippi Baptists will do to promote world missions. Their missionary interest of tomorrow will be the outgrowth of seed sown today.

Our camp program, if adequately provided for, will make a definite contribution toward missions. We are asking you to set your goal high and give as much to State Missions as you gave to Foreign last December. The opportunity is before us to give expression to our interest in the future of missions in our state and thence to the whole wide world. As faithful servants we have an individual responsibility. Prove your faith in our youth by your gifts.

Proposed List of Causes for Margaret Lackey Season of Prayer Offering

W. M. U. Camps	\$ 1,000
W. M. U.-Scholarships	375
Royal Ambassador Field Worker	1,000
Indian	600
Negro	1,000
Evangelistic Department	2,525
Church Building—Evangelism	1,250
Pastoral Evangelism	2,200
Retirement Ministers	1,550
Soldier Work	3,500

TOTAL\$15,000

ACCORDING TO YOUR FAITH!

We feel that the State Mission Committee was led by the Holy Spirit to choose as the theme for this program "According to Your Faith." As the material was being prepared the truth of our theme deepened our faith. As you study and pray and lead your women and young people to realize this great truth, you will be challenged by what a real faith will produce.

We have planned three programs for the women and a general program for the young people to be given before the whole W. M. U. We are furnishing envelopes enough for each individual member and we trust every one will have the opportunity to contribute.

STATE MISSION COMMITTEE

MRS. WEBB BRAME,

Chairman.

MRS. G. A. CAROTHERS,

MRS. J. H. STREET,

MISS EDWINA ROBINSON,

MISS FANNIE TRAYLOR.

This letter was sent out by friends through West China and has just reached this country.)

San Kiang, China
June 29, 1943.

Dear Miss Traylor:

Just a note to say that I know that you are still at the wheel. You and your people of that church are very thoughtful indeed. As you live near the Heavenly Father, He reveals to you the needs of His servants. As you were thinking, praying and giving, we were asking Him to meet our needs. You see that all prices went so high that we wondered what to do. We see again that He never ceases to care. We have not actually been in need for always He provides. Salt here is \$24.00 per pound, that is over \$1.00 U. S. currency; sugar is the same; flour is just about \$20.00 or \$1.00 U. S. currency. Cloth is \$80.00 per foot, just plain cotton cloth at that. So you see we are all wearing patched clothes and eating plain food. Stockings (cotton) made in China are \$150.00 per pair. You should see how darned ours are. Just now I am wearing some silk ones that Miss Mary Alexander left over a year ago when she left here. All the runs are sewed up and look fine. I am also wearing a dress that Mrs. J. R. Saunders discarded two weeks ago as she flew away on a plane, hoping some day to get to U. S. A. It is most interesting to us to plan what we shall wear, we are all refugees.

We often wonder how the friends in Shanghai and Chefoo are. A letter written by a Chinese friend says that those in Shanghai are O. K., though not free. The ones in Chefoo wrote to Dr. and Mrs. Cauthen here. Mrs. Cauthen's father, mother and sister, Dr. and Mrs. Glass and Lois Glass, are there. They get on fairly well and praise God continually. It is marvelous how He cares for them. The Chinese friends are kindness itself and help in every way they are allowed to.

It has been good to be in China at this time. All the hardship can never equal the joys we have in witnessing.

Just now I am among the Tribes people. They do not respond quickly but it is a privilege to plant the seeds and watch them grow.

Just at this moment it is raining. I am sitting here in a part of the loft. I have chosen a dry spot by my bed, which has an oil cloth over it. The roof leaks and has for several days. A man has promised to fix it as soon as the rain stops. All around me the drops are falling.

After a few minutes a young man of the telegraph office is coming to study the Gospel of Mark. He comes every day. Others come at other times, I have five classes each day.

The two ladies here with me have their pupils come also. We are taking the individuals as they have time to come. They love to sing. Every night several come and sing lots and some tell their experiences. Then we read the Bible; some are developing, very fast. But most of these are not the Tribes people. The Tribes live in the country places. Our preacher who is of the Tung Tribe goes out to them.

He has just left here to go to a place where nine have just come to accept Christ as Saviour. Dr. Cauthen is due to come for baptizing soon. They may organize a church. It is all slow but our Father knows how to teach their heart to really trust their Saviour. Keep praying for us.

I am sixty now and will not be able to be here many more years. So pray that even yet, my witness may bear fruit. The years have passed and the harvest seems too small. Yet He knows, He is the One Who changes hearts. How we praise Him continually for allowing us to bear witness of His saving grace.

Love to you, my dear classmate and friend,

HATTIE STALLINGS.

(We want to share with you this enthusiastic letter about an Associational Young People's Rally.)

Kosciusko, Miss.

Dear Miss Traylor and

Miss Robinson:

Mrs. Gowan and I want to pass our good news to you. Today we had a very successful Young People's Rally at McAdams church. There were five churches represented in the joint rally with the W. M. S. Four churches were represented in the five Young People's organizations present. Fifty-five people were there in all, thirty-eight of whom were members of auxiliaries. The most encouraging thing was not so much in the number as in the spirit of the meeting and the enthusiasm shown by the boys and girls in taking part on the program.

The Kosciusko Intermediate G. A. gave the opening morning devotional in the form of a playlet. "The Star In Her Crown," a playlet, was given by the Ethel G. A. group. The Kosciusko Sunbeam Band gave Bible verses on tithing and spelled the word "tithers" in acrostic form. Miss Helen Eubanks, a talented leader of young people's work, brought a splendid talk on missions at the eleven o'clock hour.

Several boys and girls brought enthusiastic talks on trips to Ridgecrest and to the state camps. One group, who went from Sallis church to a G. A. camp, presented their echoes from camp in playlet form which added to the interest of that part of the program. Mrs. Smith Hughes of Sallis gave all the latest news on the progress being made toward the building of a permanent state camp for our young people.

After an appetizing lunch which was served by the McAdams W. M. S. (and to which the children did full justice), we reassembled for the afternoon session. Mrs. M. L. Dodd of Sallis gave the opening Scripture reading and led in prayer. Mrs. F. Y. Gowan, Associational Young People's leader, pointed out on a map of Attala county some of the possibilities we have for organizing W. M. S. organizations and auxiliaries. Ethel G. A. presented the playlet, "Pretty Mothers," in a very impressive way.

25 Years Ago

Miss Elizabeth Kethley and Miss Pearl Caldwell are going across the ocean together to work in China to which in obedience to God's call, they have given themselves.

Owing to crowded conditions and the delay in providing sufficient water, the opening of Mississippi College has been postponed until October first.

Pastor E. J. Caswell of West Point, began a meeting Sunday and is having Dr. J. R. Hobbs of Jonesboro, Arkansas, to help him.

Rev. Theo Whitfield of McComb has just closed a meeting at Heuck's Retreat, east of Brookhaven. Fifteen for baptism. The church much revived.

Dr. B. D. Gray says, "We must conserve our denomination integrity and our Baptist witness to the truth before the world in the midst of powerful influences that desire that both shall be broken down."

The Louisville W. M. S. is the first to raise its part of the \$5,000 which the Baptist Convention at Brookhaven asked the W. M. U. of the state to raise for Christian education. The W. M. S. of Louisville was asked to give \$200 and it has already done so.

The average weekly per capita gift of Mississippi Baptists for all purposes, at home and abroad, last year were seven dollars and seven cents. The average weekly gift of the churches of the state was \$8.77. There were 22 associations in the state that gave an average weekly gift for all purposes last year of less than \$5.00.

Our afternoon program closed with a playlet, "The Value of a Boy," given in a splendid manner by the Kosciusko R. A. boys. They closed this with all standing at attention and giving the pledge of allegiance to the Christian Flag.

Mrs. Newton, the new district superintendent, was present at our meeting and we were all glad to know her. She seems to be a fine Christian and faithful worker. I hope I haven't given too many details of our meeting, but Mrs. Gowan and I felt greatly encouraged by it and wanted you to share in some of the inspiration of knowing that with the Lord's help we have accomplished a young people's rally in Attala Association. With the fine Christian leaders we have and the talent among the young people, there is no reason why our rally cannot be an annual occasion.

Yours sincerely,

MRS. R. E. BARFIELD,
Superintendent, Attala Association.

GOING PLACES

Our Text: 1 Timothy 4:13a and 15b:
"Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."
Our Motto: "Ask the people, they'll subscribe."



REV. JOHN B. LANEY

PASTOR PREACHES LAST SERMON AND THEN PRESENTS THE EVERY FAMILY PLAN

Weir is No. 648 on the EVERY FAMILY List

Rev. John B. Laney recently resigned the pastorate at Weir in order to enter Southwestern Seminary at Fort Worth. After he had resigned and preached his last sermon, he presented the EVERY FAMILY Plan to the church and they adopted it. The list of 60 names has already been received.

We commend the above idea to any pastors who are resigning before their church adopts the EVERY FAMILY Plan.

Choctaw county has Record readers as follows: ACKERMAN 77; Antioch 1; Bethany 2; Beulah 5; Blythe 14; Chester 3; Covenant 5; Fellowship 2; French Camp 1; Mt. Moriah 12; New Zion 2; Mt. Pisgah 6; Providence 1; McCurtain 7; WEIR 60, and Wood Springs 1.

First Baptist Church Columbus

Due to the fact that Dr. J. D. Franks was away for a short vacation, we had the privilege of supplying for him on August 29. Deacon Parsons was master of ceremonies and made us feel like a charter member of the church.

This is one among our great churches and carries on a program designed to meet every spiritual need. Miss Woods, minister of music, has done much to help improve the musical progress of the church.

We heard many words of praise concerning the work of Dr. Franks.

Lowndes county has Record readers as follows: ARTESIA 16; CALVARY 36; Columbus First 30; EAST END 49; MAYHEW 15; Mt. Vernon 1; PLEASANT HILL 39.

-Bruce

Pastor L. F. Haire continues to lead the people at Bruce in a constructive program. It is a marvel to us that they were able to secure the material to build that new church. They are having constant additions. And the pastor continues to have a larger and larger part in the hearts of his people. They have almost paid out the debt on their church and expect to be debt free before long.

Watts Memorial Church is No. 649 to Adopt the EVERY FAMILY Plan

Recently the Second Baptist Church and the Lincoln Avenue Baptist Church of Pascagoula were consolidated. The name of the new church is Watts Memorial. The Second Baptist Church had had the EVERY FAMILY Plan since its organization. The Lincoln Avenue church was planning to adopt the EVERY FAMILY Plan but had so much on hand that they failed to get around to it. But when the consolidation took place, those members of the Second church knew the value of this popular and progressive plan. So the new consolidated church starts off with the EVERY FAMILY Plan as a part of its program.

John Watts, associate pastor, in writing about the matter says, "The Record was included in the first budget of the new church in spite of the fact that they are facing a very stiff building program during the next few months."

Jackson county now has Record readers as follows: EAST MOSS POINT 110; ESCATAWPA 39; GAUTIER 21; KREOLE 49; MOSS POINT 37; OCEAN SPRINGS 20; PASCAGOULA FIRST 266; RED CREEK 21; Vancleave 7; WADE 18; Bel Fountaine 8; FORT BAYOU 18, and WATTS MEMORIAL 126.

YOUR INCOME TAX QUESTIONS ANSWERED

(Editor's note: Below we reproduce a letter from the Internal Revenue Department that answers most and probably all the questions you have been asking about the new pay-as-you-go income tax. We are indebted to Secretary McCall for securing this information.)

Rev. D. A. McCall
Mississippi Baptist Convention Board
Jackson, Mississippi

Dear Sir:

Receipt is acknowledged of your letter of recent date in which you state that pastors over the state have asked many questions about the income tax regulations as it applies to them and you thought it might render a fine service to secure a statement from this office regarding the matter and publish same in The Baptist Record.

You expect the statement to be in the words of the collector, but in order to get at some of the things in the minds of those interested, you asked two or three general and leading questions.

Your first statement is that you understand a person takes his gross income from the various sources, adds up deductions which are along the same lines as heretofore and subtracts these, computes the income tax on the balance and deducts income taxes that may have been paid in 1943. You request to be advised whether this is right.

You request to be advised whether a deduction is allowable for the tax paid March 15, 1943 for 1942 tax and whether the tax is paid at the rate of 20%. You also request to be advised whether the religious and charitable contributions are deductible to the 15% limit as well as whether taxes, repairs, etc., on rental property stand as heretofore.

In reply, you are advised that there

ANSWERING BROTHER J. W. LEE

Bryan Simmons

Please read Brother Lee's article on "The Authority of Conventions Over Associations," in the September 2nd issue of The Baptist Record. This is my reply.

Kindly let me say his memory failed him for I stressed that the amendment applied to all boards alike.

Yes, Article III of the Constitution says in part, "The Convention shall not possess or attempt to exercise any power or authority over any church or association" and if it can be proven that the amendment referred to violates the statement I shall gladly move to have it rescinded.

Section 1 of Article IV says, in part, "The Convention shall be composed of messengers from the regular, white Baptist churches in Mississippi." It provides for no messengers from Associations. As Bro. Lee will recall, there was a time when associations were allowed to send messengers; but the Convention changed the basis of representation. Was that exercising "power or authority" over the Association? If so, did anyone raise his voice in protest?

Section 2 of Article IV indicates the basis of representation from churches and limits to ten the number from any church. Is that exercising "power or authority" over the churches? If so, let's eliminate that and allow as many as any church desires to send.

Article XI of the By-Laws says, in part, "Terms shall be for three years unless sooner removed by the CONVENTION for cause. In lieu of this an Association is invited to nominate a person for membership on the Convention Board once every three years. Only the Convention has authority to remove a person from membership on the Board.

If the Convention can say how many members an Association may nominate and when such are to be

was prepared for release on date of August 24th a statement relative to the declaration of the estimated income and victory tax for the year 1943, a copy of which is enclosed for publication in The Baptist Record.

In answer to your questions, you are advised that this declaration of the estimated income and victory tax is to be computed upon the estimated net income for the entire year. In other words, it will be necessary to add all expected income and deduct all allowable deductions as heretofore allowed and compute the tax on the balance. The only thing to be done in addition to that is to compute the victory tax on the victory tax net income in excess of \$624.00.

All payments of tax made during the year 1943 for 1942 income tax will apply as a credit to your 1943 income and victory tax liability.

The deductions and rates of taxes for income tax purposes are exactly the same as they were for the year 1942.

Any further information in this connection will be furnished upon request.

Respectfully,
EUGENE FLY, Collector,
By J. W. PATTY, Chief,
Income Tax Division.

(Note—A further statement from Eugene Fly, collector, Internal Revenue, appears elsewhere.)

NEGRO CHURCHES AID IN CROP HARVESTING

Greenville, N. C.—(RNS)—Stressing the importance of the home front in order to continue the freedom of worship enjoyed in the United States, 46 Negro churches in Pitt county set aside the first two Sundays of August as "Harvesting Sundays" in which members helped solve the farm labor shortage by aiding in the harvesting of crops. Pastors of the 46 churches pointed out the service their congregations might render to the nation by helping save the crops, and urged all who could to aid in the harvesting program because of the farm labor shortage.

Christian Education. Your church offering. Your individual gift. Blue Mountain College.

The following associations meet next week:
Lebanon—Zion Hill Baptist Church, September 14-15.
Calhoun—Parker-Salem Baptist Church, September 15.
Panola—Enon Baptist Church, September 17.

nominated, it is only logical that the Convention has the right to say how long that person may serve. It would be just as reasonable for an individual church to say how long one of its members should hold a place on one of our Boards as for an Association to say how long a member of one of the churches of that Association should hold membership on the Convention Board.

On the other hand, Boards of the Convention are created by the Convention, to carry on the work of the Convention and are responsible to the Convention and for churches or Associations to say who shall constitute the membership of its boards would be for the church or association to "exercise power or authority" over the Convention.

The fact is that the Convention fell on the idea of inviting the Associations to suggest representatives as the best method of having the membership of the Convention Board equitably distributed. The Convention delegated no authority and it is usurping none.

The amendment to Article XI referred to by Bro. Lee is not dealing with the internal workings of any church or Association; but is rather a statement of the Convention as to how it will handle the affairs entrusted to the Convention.

I have no pokes to tell; but, as Bro. Lee called a name, it is fitting to say, that this amendment originated as a memorial to the Convention in an Association of which that person is a member and he endorsed it personally and by his vote.

I have no axe to grind. Many of my best friends will be affected. My action was the result of an urge of a good layman who has for many years been an efficient member of one of our boards as well as the urge of many others. Since I have championed this cause, I shall be glad to discuss the constitutionality and merits of the proposition with my brethren on the day previous to the Convention. This will enable us to see each other's viewpoint and save time in case an effort is made to eliminate the amendment.

Until then let's keep sweet and brotherly and not look for ghosts.

TEACHER: TOILER: FRIEND!

(Continued from Page One)

1942; and all of us agree that this degree was never more worthily bestowed than in this instance!

Citizen

In many ways, Professor Latimer has been the first citizen of Clinton. Throughout his busy life, he has never been too busy to maintain a vital, active interest in civic affairs. He is fair, logical, and courageous in his thinking, being perfectly willing for his voice to be heard in behalf of what he considers right in controversial issues. The town council, the Bank of Clinton, the Clinton public schools, the Clinton Baptist Church, the Clinton Cemetery Association, and other groups of community nature have all witnessed the active and official participation of Professor Latimer. Though he has done it in such a manner that his right hand literally did not know what his left hand was doing, he has aided hundreds of different people in a multitude of ways: advice when such was sought, inspiration when that was needed, material necessities when the need for such help was evident. In this activity, he has been well matched by the wonderful and charitable spirit of his companion, known affectionately to hundreds of friends as "Miss Maria." Mrs. Latimer has given of her time, energy, and money in a beautiful manner and thus has matched the fine spirit of her distinguished husband.

Father

Another triumph of his years is the wise rearing of five children, all of whom have risen to call their father "blessed"—both by word of mouth and accomplishment of life. He was never too busy with college or community to watch, teach, counsel, and urge his own children. He set the highest standards of conduct and scholarship for them; all five of the children have fulfilled his highest expectations. Dr. Murray Webb Latimer has achieved highly in his field, holding a post of great responsibility in Washington; Dr. John Latimer, formerly head of the Ancient Languages Department in George Washington University, is currently serving his nation as a naval officer; Margaret (Mrs. G. T. Buckley) succeeded admirably in the field of teaching, later becoming the bride of Dr. G. T. Buckley, now of the M. S. C. W. faculty; Katherine (Mrs. Munroe) received B.A. and B.M. degrees, succeeded splendidly as a teacher of music, and later married a brilliant young Ph.D. of Brown University; Elizabeth Jane (Mrs. G. B. Horn, Jr.) likewise received B.A. and B.M. degrees, and is now the wife of a brilliant and promising young medical student.

Honest Toiler

More than any other one man whom this writer ever knew, Professor Latimer has exemplified the dignity of honest toil. The memory of the distinguished professor in overalls, spading in his garden, driving cows to and from pastures, repairing fences, doing plumbing—ad infinitum—will linger forever in the minds of many who read these lines. To ministers, teachers, doctors, lawyers, and others in scores of professions Professor Latimer taught the lesson of the honor there is in honest labor with one's own hands.

... And Friend!

The kindly visage with its mouth of

STATE W. M. U. PRESIDENT URGES WORTHY OFFERING FOR STATE MISSIONS

(Continued from Page One)

the ingathering of our Margaret Lackey offering are built about the theme of Faith. We believe that these plans, wrought out in the atmosphere of earnest prayer for God's leadership, will lead the Baptist women and young people of Mississippi to a clearer understanding and more vigorous exercise of real faith.

Had I the privilege to come before each Woman's Missionary Society in Mississippi during the brief days that remain before our State Mission Week of Prayer, I should want to lovingly urge every group of us to join wholeheartedly in certain definite activities.

1. Let us continue to thoroughly prepare our hearts and minds for this observance.

Surely no society will pass by the opportunity to study and consciously appropriate the strong truths contained in Dr. Lipsey's message, *According to Our Faith*. Dr. Lipsey, out of a background of rich experience, has written an interpretation of the faith victorious as set forth in the Scriptures; a message designed to revitalize the faith of all who are motivated and activated by its teachings.

Those women in each church who are responsible for the programs of the week (September 13-16) are surely busy now praying and planning for the effective observance of each day of prayer.

2. Let us take care to see that all women and young people—indeed, all the members of all our churches—clearly understand the plan for this year's Margaret Lackey offering; that they know the objectives for which the first \$15,000 of our offering will be used; that they are challenged with the fact that all above the \$15,000 will go into the building of the permanent camp for our YOUNG PEOPLE.

3. Let us enter into a strong, concerted effort to give every member of every Woman's Missionary Society in our state the opportunity to participate in the praying and the giving. Every one of us who truly prays will make some contribution to this offering. Every one of us who seeks upon her knees to find God's will concerning the amount of her gift will give generously.

4. Let us make much of the observance of friendship and firmness, with its eyes of faith, expectation, approval or disappointment will linger through the years in the memories of the thousands of us who have known him. He was firm in his convictions, unrelenting in his requirements in the classroom, immovable in the face of fads that swept the campus, exacting in his grades, swift and sure in levying penalties which were obviously necessary; yet, through it all there was the kindly spirit of manner which forced the "suffering student" to say, "Zeus is as hard as nails; but, after all, he's my friend." And so, this writer has decided to sit down to write our beloved "Zeus" a card to thank him for making him master Latin grammar 18 years ago; to thank him for being "as hard as all get-out"; but to thank him, most of all, for the example of his wonderful life and the perennial warmth of his friendly spirit. Don't you want to send a card too?

ance of Young People's night and present well this program. It is the hope of your State Mission Committee that this part of the program will be given before the entire church family at the mid-week prayer service.

Camps Bring Benefits

The September issue of The Commission begins with an article by Dr. Louie D. Newton entitled "Open Doors No Man Can Shut." Every contribution to our permanent camp is an investment in Mississippi's part in entering these open doors. Our summer camps bring to bear upon those young people who attend them the heart throb of Missions, within our state, throughout the homeland, and out to the ends of the earth. Direct contact with today's leaders of our missionary activities will send our Mississippi young people out to take their places among the missionary leaders of tomorrow.

Let us make our Margaret Lackey offering in 1943 worthy of our Baptist cause in Mississippi; worthy of the choice youth within our state whose leadership God has entrusted to us; worthy of the life of that saintly handmaiden of the Lord, Miss Margaret Lackey, whose name we honor with our offering; and, above all, worthy of our Christ concerning whom John wrote:

"And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us:

"And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."—I John 5:14-15.

—BR—

PLAN CALCULATED TO SOLVE THE NON-RESIDENT CHURCH-MEMBER PROBLEM

(Continued from Page One)

(3) Turn the names of new-coming Baptists over to the pastor or appropriate committee, with the information gathered about them—names of children, husband's business, street number, telephone number, etc. The pastor then can visit them and welcome them to the city, inviting them to worship at the church. The pastor or appropriate committee gives the names to an officer of the Sunday school, Training Union, Woman's Missionary Union, Young Women's Auxiliary, Brotherhood, etc. Members of these groups should show real interest in the newcomers, not for the swelling of statistics, but for the enlistment of the individuals themselves, and for the advancement of God's Kingdom.

(4) When the newcomers visit the church they should be welcomed. The members who discovered them, the pastor who visited them, and any one else who may have met them should make it a point to greet them cordially, by name, if possible, and ask them to join a Sunday school class, a Training Union, or some other organization of the church.

(5) If newcomers are members of another denomination, send their names to a pastor of that denomination.

(6) Once a year take a religious census of the area in which the church is located, thus finding some newcomers who are missing the assembling of themselves together for worship.

The Church Back Home

The church where the newcomer's membership rests can make a valuable

contribution toward the solution of the problem by:

(1) Writing the member soon after he arrives at his new place of residence asking him to transfer his membership to a Baptist church there.

(2) Writing the Baptist pastors in the city to which the member has moved, giving them his name and address, and requesting them to enlist him. Follow up every six weeks and ask pastors if they have yet enlisted the new arrival.

(3) Retain non-resident church member's name on the church roll for a period determined by the church, at the expiration of which place it on an "information" list for reference purposes only. Do not include it on reports to the association nor in any other reports indicating the numerical membership of the church. Notify non-resident church members of this action. This may anger him, but better to anger him than not to jar him out of his indifference. Indifference is inane. It is much better to have one violently opposed to something than indifferent toward it. An angry man has convictions. An indifferent one has none. Opposition can be diverted to cooperation, and the Kingdom will be helped. Indifference contains no ingredient that can be used for God. Christ Himself evaluated indifference in His "neither hot nor cold" pronouncement (Rev. 3:16).

The above plan, or any workable plan, will solve the non-resident church-member problem if WORKED.

Three common-sense devices will do it—sustained concern, definite planning, and continuous work.

"And he builded an altar there, and called upon the name of the Lord, and pitched his tent there." Isaac joined a church before he domiciled his family—he was no "trunk Baptist."

—BR—

THE CHRISTIAN COLLEGE A CHALLENGE TO BAPTISTS

(Continued from Page One)

If education is to be safe for all peoples in America, Christian education alone can save it. Christian education is indispensable, because it is the only education in which the whole personality receives symmetrical development. To the person who believes in the Christian religion, the Christian college is not a duplication of what the state is doing, but an essential addition. State education is a protective measure. It is a form of insurance; ignorance is destructive and dangerous to the state, and therefore the state supports schools to guard against it. It is concerned with the making of character, only so far as the man's character affects this relation to the public welfare. His relation to God and the kingdom of God in the world are not within its purview. Informing the mind and training the conscience are not at all identical. The Christian college uses a larger map. It educates the whole man for the whole world as well as for the particular state.

Baptists were the pioneers in the field of Christian education as seen in the founding of Brown, Colgate, Columbia and other universities. Our universities and colleges rank among the best in the land today. The marvel of the ages is how our Baptist schools have existed without a sys-

(Continued on Page Twelve)

THE RICHEST MAN IN PARIS

No one can recall the name of the richest man in Paris in the year 1260, but millions around the world know the name of Robert D. Sorbonne who in that year founded the "Sorbonne" at the University of Paris, which is the "college of humanities" of that institution and which has made his name immortal.

One of the marked characteristics of our generation has been the increasing recognition of the college memorial as perhaps the best of the many uses to which wealth may be put for the commemorating of good and useful lives.

Those men and women who have achieved have, justifiably, a desire to commemorate worthily their life work.

Others feel just as strongly a desire to honor the life or the work of some loved one or his family by commemorating that life in lasting, living memorials.

And the lasting, living memorial is, in the final analysis, the memorial of endowment, the memorial which creates a fund that will live through the ages for the education of our children, our children's children and other generations yet to come.

At Blue Mountain College, too, the endowment fund or the endowed professorship is perhaps the most lasting of memorials. Through such a memorial the name of the donor or the name of the loved one whose life is commemorated lives down through the ages.

To endow a professorship at Blue Mountain College is one of the best uses to which money can be put: it will be a fund that will provide not only for the perpetuation of a family name, but for the perpetuation of Christian education, as well. For the history of Blue Mountain College has been a history of devotion to the cause of Christian education.

To associate one's name with such a professorship or with an endowment fund at Blue Mountain, then, is to render a service of incalculable value to the college, to the girls of future generations, to Christian education, to the denomination, to the Kingdom.

Blue Mountain College invites contributions of \$100,000 each for the endowment of the remaining professorships. A gift of \$135,000 for the residence hall so badly needed will name the building for donor or the donor's family.

In the last analysis, however, any gift, regardless of size or memorial designation, is a memorial—a lasting memorial that will live down through the ages for the advancement of Christian education.

Many persons prefer to include in their wills bequests for Christian education, but there has been a growing tendency in recent years to offer such gifts before death so that the donor may see while he lives the results of his contribution to the advancement of Christian learning.

Memorials may be established by outright gifts, by annuities, and by bequests.

Do you want your name to live after death? Do you want to commemorate the life of some loved one. Do you want to see while you live the results of your gift? Consider, then, the possibilities offered in memorials at Blue Mountain College.

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB
A Debtless Denomination Before 1945

HONESTY • LOYALTY • VICTORY

A time or two individuals have referred to the Now Club as "our hobby." It is "our hobby," like when in the presence of a child drowning, saving that child would be a "hobby." It is "our hobby," like when in the presence of a burning house, saving whatever might be possible from the fire would be "our hobby."

We found this bonded debt not far from paralyzing our Baptist work, State and Worldwide, and certainly it was slowing down the work along almost every line. There was not, therefore, much choice in the matter. It has been a most difficult task, yet with some encouraging feature VICTORY lies not far ahead. Thousands have participated. Doxology!

CHANGES AMONG THE CHURCHES
By Dr. Chester M. Savage

Called and Accepted

- H. H. Ward, Grand Bay, Ala.
- L. G. Meadows, Tuskegee, Ala.
- J. F. Chastain, Jr., East Corner, Washington, D. C.
- R. L. McMahan, Berea, N. C.
- Harold B. Tillman, Conway, Ark.
- W. T. Holland, Haynesville, La.
- Frank Rhoadus, Liberty, Lexington, Ky.
- S. M. Meade, Zion, Henderson, Ky.
- T. W. Jones, Roswell, Ga.
- U. W. Malcolm, Orinda, Tenn.
- D. D. Smothers, Trezevant, Tenn.
- I. G. Devine, Picher, Okla.
- E. N. Calhoun, Perkins, Okla.
- Dr. W. E. Denham, First, Miami, Fla.
- J. S. McGee, Fairdale, Ky.
- R. L. Miers, Ewing, New Mexico.
- Rufus Weaver, Brantley, Baltimore, Md.

Resigned

- L. G. Meadows, Docena, Ala.
- R. L. McMahan, White Rock, N. C.
- A. J. Buckner, Chunns Cove, N. C.
- C. W. Togleman, Grace, Baton Rouge, La.
- J. I. Funderburk, Linecum, La.
- H. H. Carradine, Elton, La.
- Harold B. Tillman, Osceola, Ark.
- W. T. Holland, Paris, Ark.
- T. A. Sproles, Allendale, Houston, Tex.
- Carroll Hubbard, Beaver Dam, Ky.
- C. J. Kinsman, Zion, Ill.
- L. K. Hartsfield, Houghton, La.
- E. E. Smith, Mt. Lebanon, La.
- Curry Simpson, Metropolis, Ill.
- I. G. Devine, Bixby, Okla.
- C. L. Crider, Riverside, Ft. Myers, Fla.
- Dr. Luther Little, First, Charlotte, N. C.
- W. L. Naff, Green Pont, Va.
- R. I. Berghauser, College Avenue, Annapolis, Md.

James L. Sullivan has resigned at Clinton in order to accept the pastorate of the First church of Brookhaven. We hope to have an article about his work at Clinton in a later issue. He will go to Brookhaven on Sept. 15.

Christian Education. Your church offering. Your individual gift. Blue Mountain College.

SEVENTY-FIRST SESSION AT BLUE MOUNTAIN BEGAN
SEPT. 7

Blue Mountain, Miss.—The seventy-first annual session of Blue Mountain College began with another overflow enrollment, September 7, with registration of freshmen students, President L. T. Lowrey stated today. Other students registered September 8.

Girls are enrolled from 75 percent of Mississippi's counties, many states, and the District of Columbia, and Argentina and Brazil.

Following is a list of the faculty: Ernest H. Cox, B.A., M.A., Ph.D., dean and professor of English; David E. Guyton, B.A., B.S., M.A., history and social science; Alonzo McWilliams Donnell, B.S., M.A., chemistry and biology; Frankiska Heinrich, L.T.C.M., director of the department of music; George W. Beswick, B.A., M.A., education; Lucy Hutchins, B.A., M.A., Ph.D., Latin; Wilfred C. Tyler, B.A., Th.M., Ph.D., Bible; Frances Bell, B.A. and graduate student Vanderbilt University, mathematics; Linda Berry, B.A., M.Mus., M. A., voice; Stella M. Elliott, B.S.S., commercial subjects; Elizabeth Purser, B.A., bachelor of literary interpretation, bachelor of expression, speech arts; Elnora Winfrey, B.S., M.A., Ph.D., psychology; Elizabeth Hutchings, A.B., A.M., Spanish; Alza Rodgers, B.S., M.A., home economics; Nora Lee Ray, B.A., B.S., M.A., English; Helen A. Shaw, B.A., M.A., Ph.D., French; Kathryn Zirwes, bachelor of art education, fine arts; Hazel Burnham, B.Mus., M.Mus., violin, musical theory; Corinne Rogers Guyton, A.B., social science; Belle Naul, graduate in speech arts, speech arts; Eileen Watt, B.S., M.S., home economics; Alyce Page Jones, B.S., physical education; Mrs. M. L. Haynie, commercial subjects; Jennie Lee Hunt, A.B., registrar; Aliene Johnson, A.B., B.M.T., A.M., English; Lucy Lamb, A.B., library science; May Hall Buchanan, B.M., organ; Lucy Carleton Wilds, A.B., student secretary; Modena M. Peterson, B.A., B.S., M.D., natural science, college physician.

New faculty members are Helen A. Shaw, Alyce Page Jones and Frances Bell.

DEER CREEK ASSOCIATION WILL HAVE A NIGHT SESSION

The Deer Creek Association meets at Rolling Fork, October 11-12. Those dates are a bit misleading in that they would appear to give two full days to the work. October 11th, we have only a night service in which we elect officers, then give the full time to our mission report. We feel this is the thing our people need so much, and for years, we have majored on missions at this night service. We usually have an outstanding leader and speaker to bring us a great missionary message. This is about all we have time for at one service.

We trust all our causes and institutions will be represented at our Association. We would like to know those who plan to be with us so we can give them a place on the program October 12th when our reports are given and when we have our general discussions. We shall be glad to plan our program so they can come at the morning session should they plan to attend other meetings that afternoon. We trust you and our other workers will be with us. Please let us know your plans so we can give full time to your work.

Program Committee,
J. B. Smith, Moderator,
Deer Creek Association.

Touching The Bases

By Fred R. Langley
Soldiers, Sailors, Defense
Projects Service

ON AUGUST 27, 1943—Soldiers, Sailors and Defense Projects Service of the Mississippi Baptist Convention Board passed its second anniversary. This service is designed to give spiritual, social and recreational help to the military personnel in our camps and civilian personnel in defense centers. During these two years, many letters and cards have been received and are on file at Baptist headquarters, expressing appreciation to Mississippi Baptists for this service. Not one line received has expressed any ingratitude. Doxology!

"Dream not too much of what you'll do tomorrow,
How well perhaps you'll work another year;
Tomorrow's chances you do not need to borrow—
Today is here."

12,000 TOO MANY—Washington reveals that we have in the nation about this number of religious or conscientious objectors, young men of military age, physically fit but who will not fight. These are put into three general classes—4,500 non-combatants, 6,594 in civilian public service camps, and about 1,000 in prison who refused to register under the Selective Service Act and defy other national laws. The civilian camps are under the military jurisdiction of our army, but are projects of various governmental agencies and are under church administration. Church groups who are represented on the National Service Board of Religious Objectors, consist of the Disciples of Christ, Methodists, the Federal Council of Churches, Catholics, Quakers, Church of the Brethren, and Mennonites. The latter four are the only ones who have administrative agencies in the C. P. S. Camps.

CHRISTMAS MAILING—The Post Office Department requests those who plan to mail gifts overseas to do so between the dates of September 15 and October 15.

No written orders will be necessary for packages going overseas, if mailed during this period.

HORACE SUGG

Horace Sugg, in training as a flyer at Pecos, Texas, was lost when his plane crashed on August 6. He was the son of Prof. and Mrs. Z. V. Sugg of Water Valley, and was a student at Mississippi College, which he left to enter the armed forces.—Mrs. F. S. Wiltshire.

Another state joins those that now own their own building for Baptist headquarters. Georgia Baptists, led by Executive Secretary-Treasurer James W. Merritt, have purchased a building on Peachtree Street that will house all of the state offices of Georgia Baptists located in Atlanta, including the Baptist Book Store. Congratulations, Georgia.

J. G. Miller has resigned Goss and Cedar Grove churches in Marion county. He has gone to Fort Worth, Texas, to enroll as a student in Southwestern Seminary.

DEPARTMENT OF TRAINING

AUBER J. WILDS
State Secretary

Box 530
Jackson, 105, Miss.

Miss Sara Wallis
Associate

Summer Workers' Expressions

We quote here several expressions from our summer workers which will show how mutual the work is. They bring a blessing to the churches they serve, and in turn receive a blessing for their services.

"Mr. Wilds, you will never know just how much the work for the five weeks this summer meant to me. It not only has deepened my spiritual life, but as a result I have made many new Christian friends. I certainly appreciate the fact that you made it possible for me to do this work and thank you from the bottom of my heart."

"The weeks of summer work were the most enjoyable part of the summer and I deeply appreciate the program that makes such work possible."

"I never knew there was so much joy in working until I experienced the work this summer under your supervision. I am grateful for the privilege of working these five weeks, and feel that I have been greatly blessed. I know I have received more than I gave."

Other expressions, more or less in keeping with these, lead us to feel that the Training Union Department has made a great contribution this summer through its summer program.

Charleston Plans Enlargement Campaign

Rev. J. T. Tolar, pastor of the Charleston Baptist Church, announces an enlargement campaign for the church the week of September 12-17. Every preparation is being made, a religious census will precede the making of five complete lists of all church members, by ages, and added names of prospective members. A visitation program on the Sunday preceding the campaign and a continued effort all through the week to reach the entire membership for training. "Now, more than ever before, every Training Union should grow."

Did you appoint a nominating committee last Sunday? Do not wait longer than next Sunday to do it if you did not start them to work last Sunday. Officers should be elected several weeks in advance.

Twelve Churches in Lebanon Association Enter Enlargement Campaign

Twelve churches in Lebanon Association enter a program of enlargement. The week set for this program is September 26-October 1. In addition to a large number of local workers there will be six of our South-wide Training Union workers along with about thirty pastors and other leaders all over Mississippi. The churches entering the campaign are: in Hattiesburg, First, Main Street, River Avenue, Fifth Avenue; Lumberton; Wiggins; Brooklyn; Carterville; Glendale; Central; Dixie Calvary. A rally will be held on Sunday afternoon, Sept. 26th, at First church Hattiesburg, and each morning an hour's conference will be held with all workers, pastors and other leaders. At this hour, Miss Thelma Arnote, Story

Hour leader for the South, will meet with all Story Hour workers from over the Association who can come to this meeting. Again each evening, at First church Hattiesburg, Miss Arnote will conduct a conference for any Story Hour workers who could not attend the morning conference. We hope to have good reports from these campaigns later.

If you want to build church spirit, and develop Christian fellowship, nothing is more potent than a study course. Not once a year, but often. The more people come together to think and talk about religious matters, the more interested they become in these things.

Natchez First Plans Enlargement Program

Keeping step with the times, the First church Natchez, under the leadership of Dr. W. A. Sullivan, the pastor, plans an Enlargement Campaign for the week of October 3-8. Dr. Sullivan writes: "We will carry out your suggestions to the letter, and shall put forth every effort to make this a CHURCHWIDE program. The church voted unanimously to go into it." Five outside workers are being invited to help with the program.

September is our Fall Study Course Month. "As a man thinketh . . . so is he."

Thanks to Miss Louise Barber for the report of a newly organized B. Y. P. U. in the Pine Grove Baptist Church, Newton county. This will give the young people something challenging, and will help them fit themselves for the work the Master has called them to do.

Do you believe God has a plan for every life? Do you believe the church should help every member, young especially, to train for the work God has for them to do? Do you believe a person trained for his job is better qualified than one who is not trained? What do you think God meant in Matt. 28:20 by "Teaching them to observe all things whatsoever I have commanded you"?

A good letter from John Farmer, California State Sunday school and Training Union secretary, says their work goes forward in a wonderful way. The great need is preachers. They have calls, many of them, to come organize a Southern Baptist Church, but they do not have enough preachers to go around. Quoting from John, "Brother Wilds, this is the greatest challenge I have ever seen, read, or heard of. It is a Foreign Mission field right here in the U. S. A. Every nationality under the sun." Glad to have this encouraging letter. Friends will remember this California work in prayer.

You still have a month to pull up your weak grades and make the standard this quarter. Check your records, organize to strengthen the weak places. Use the blank in the back of

CHINA AND HER PEOPLE THE CHINESE FAMILY BY T. W. AYERS Retired Missionary

In 1912, the Manchu dynasty, which had ruled China for many years, was overthrown, and China was declared no longer to be a monarchy, but a republic. The progressive and younger generation of China, under the leadership of Dr. Sen Yat Sen, felt that many reforms were necessary in order to make China a real republican government. These reforms called for the change in customs which had prevailed for many generations and some of them



DR. T. W. AYERS were bitterly opposed by men who had been regarded as the leaders in China, and especially by men with great Chinese learning.

The most difficult of all the reforms undertaken was to change the status of the family. The changes proposed were held by those opposed to the changes to be in conflict with the teachings of Confucius.

The social unit in China is not the individual, but the family. In a single family several generations live together. "Five generations living in the same hall" has constituted the ideal family and, in this large family, there is one person who rules as family head, and no member of the family can be filial and question the absolute authority of this head of the family. His or her decision is final. He regulates the conduct of each member of the family, and he is responsible to society for all his household.

The head of a family is determined by age, man taking precedence over woman. The order of successions would run as follows: grandfather, grandmother, grand uncle, grand aunt, father, mother, uncle, aunt, elder brother, elder brother's wife.

Under the old regime a young man has no voice in the selection of the girl he is to marry. She is to be one whom he has never seen, selected by his elders. After the marriage his bride is taken to the family home, where there will probably be the grandfather and grandmother, the father and mother, elder brothers with their wives and children, and the bride passes under the control of a mother-in-law, who directs absolutely all her goings and comings. The groom remains under the authority of the head of the family, who decides whether he shall work at home or secure employment outside the home, and all his earnings go to the head of the family, whose consent must be had before he can spend any part of the money he has earned.

In this large and complicated household, which requires row after row of one-story buildings to furnish living quarters, there is the one person with supreme authority, and it is surprising how all submit to the

the Quarterly for mailing in your report of your individual unions.

FOREIGN MISSION CONFERENCE URGES ESTABLISHMENT OF POWERFUL RADIO STATION

The establishment of a Baptist radio station with enough strength to reach every part of the world, to be used in broadcasting the gospel message in various languages, was the suggestion of the Foreign Mission Conference to the Sunday School Board, during the conference of the former group here last week.

The assembled group passed a resolution suggesting that since various interests, religious and non-religious, are using short-wave radio to broadcast their propaganda, and since such action has great influence, "The Southern Baptist Assembly in session at Ridgecrest petition the Sunday School Board of the Southern Baptist Convention to consider plans for inaugurating and maintaining a radio station, powerful enough to reach all nations, to the end that the gospel message may be broadcast in various languages, every day in the year."

The Foreign Mission Board will cooperate completely, said Dr. Charles E. Maddry, Executive Secretary, in furnishing missionaries trained in languages to assist in the work. The Sunday School Board, to which the recommendation is addressed, is the chief training agency of the denomination.

Dr. Maddry referred to this possibility as an opportunity equal to that taken up by the Sunday School Board several years ago in assuming the lead in setting up book stores throughout the South. The potentiality in serving the cause of Christ and of the denomination is tremendous.

—BR—
Knoxville: Dr. Bryan Simmons was the visiting preacher during our recent revival. There were two additions.—P. H. Young pastor.

—BR—
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exercise of this absolute power.

Today this whole family system is being attacked by many of the younger generation. They insist that the individual should become the social unit; that young men and women should have the right to select their mates; that when a young man marries he should leave the family and have his own home and conduct his own affairs.

This change is contrary to the teachings of Confucius, who taught absolute obedience and love of the younger to his elders and that no greater shame can a man bring upon himself than to be found guilty of disobedience to the head of the family.

A greater obstacle than the teachings of Confucius is ancestor worship. This goes back as far as the third generation. In every home there is an ancestral tablet, and the first thing a bride does on entering her new home is to bow before this tablet. Then this tablet is worshipped on New Year's Day, the first and fifteenth of the month, as well as on wedding occasions. This is the one thing which holds the large family together. It is the one thing which is preventing the masses of people from breaking away from the traditions of their ancestors.

Other reforms will be considered next week.

Sunday School Department

E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

Our Debts

Mississippi Baptists are rejoicing that we will soon be out of debt. And well we might rejoice! What a day of rejoicing and giving praise to God it should be for His matchless leadership in showing us the way!

Yes, Mississippi Baptists are happy that before many months go by we will be out of debt. It is very evident on every side that our people want to get out of debt and are willing to do the only thing that will get us out, and that is give the money for it. Nothing else will do. There is no substitute. We don't want any substitute. We want to pay every cent of every dollar we owe, both of the principal and interest. And we are going to do that very thing. There will be no cashing in for less than 100 cents on the dollar. We pay all.

Yes, Mississippi Baptists want to GET OUT of debt, and Mississippi Baptists want to STAY OUT of debt.

If there is any person anywhere who is the least inclined to think that our people want more debt, just let this one get out over the state and talk to the people and hear them express themselves on the debt matter and he will very soon have any such idea dispelled.

Our people want to get out of debt to the extent that we will do it, and that now before long, but we want to stay out when we get out.

With the fall months now upon us, which usually means increased offerings because of the selling of cotton, we should come to our November Convention with by far the greater part of our debts behind us. However, there should be no let-up anywhere until the last penny is paid. May we give even beyond what we thought we would that these debts may be paid soon, and thus turn that money into other channels of service for the Master.

Yes, Mississippi Baptists want to GET OUT of debt, and Mississippi Baptists want to STAY OUT of debt.

September

September! The month of the beginning of most day schools. The month that closes with Promotion Day in the Sunday school. The month that sees many of our young people leave home for college—some of them for the first time in life. The month that closes the Sunday school year. The month of many associational meetings.

Yes, September is now upon us and we should make it a great month in our Sunday school work. It is the closing month of this Sunday school year, which means the last opportunity that classes and departments will have to become standard during the year 1942-1943. All applications for standard classes and departments that are received in October will be credited on the new year, and not on this year. Many classes and departments are practically standard now, but if they get in during this year the applications must be received in time to get them to the Nashville office in September.

Then, there is Promotion Day the last Sunday in September. What a great day it can be and should be!

That is the day when pupils are promoted from class to class within the department and also from department to department. It is the time of change; the time when many new class officers, department officers, general officers and teachers are enlisted—some of them for the first time in life for work of this kind. Many of them are eager to do their best, but are untrained. They are loyal, consecrated, but need help.

Yes, and September is the time to plan definitely for that fall training course. Do not let this important item of work get by. Plan for it in September. Some schools will make of September the great month that it should be; others will do little or nothing about it. The difference? Yes, it's the same old story, some plan for it and some do not.

Let's work and pray to the end that September may close out this Sunday school year in a way that's worthy for this great program.

1944 Principal

And be sure to elect in September, along with all the other Sunday school officers and teachers, the principal of your Vacation Bible school for next year. This will give ample time for this one to plan the work thoroughly for 1944.

13-13

It so happens that at this writing 13 associations in the state have not reported any Sunday school training awards for this year and 13 associations have not reported a Vacation Bible school.

The associations not reporting training awards are: Adams-Franklin, Benton, Carroll, Covington, George, Jasper, Jeff Davis, Montgomery, Oktibbeha County, Prentiss, Tishomingo, Union and Yalobusha.

The 13 that have reported no Vacation Bible school are: Benton, Carroll, Covington, Jackson, Jasper, Leflore, Monroe, Montgomery, Perry, Tate, Tishomingo, Union and Yalobusha.

The associations that are in both of these groups are: Benton, Carroll, Covington, Jasper, Montgomery, Tishomingo, Union and Yalobusha.

We feel sure that several of these associations, if not all, have had at least one Vacation Bible school this year. Please see that reports are sent in at once. We want to make it 100% in both these items in all associations this year.

Quotation

We are glad to quote the following from the Sunday School Board August Bulletin: "Mississippi did the unusual in July—six standard Sunday schools for the month of July! This state already has passed its record to date by a margin of two with only three to go to attain its last year's total. That's something!"

Mississippi had more standard schools during July than any state except Texas. We are grateful to all schools that gave us this fine record.

BR

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PRODIGAL DAUGHTER (Continued from Page Five)

Jane stood with her arms around her mother and her mother's arms around her, she kissed the loving face, and thought of how thankful she was for her. She thought of poor Meg, and clung to her mother and cried.

"Mother, I've come home. I've spent and lost my money, but I love you more than ever. I'm thankful for a mother like you. Through the love of God I was turned homeward. Thanks be unto God, I'm still upward bound, and mother your prodigal daughter has come home," said Betty Jane.—Flora Carter.

BR

BAPTIST BIBLE INSTITUTE OPENS WITH INCREASED ENROLLMENT

The Baptist Bible Institute began its twenty-sixth session Monday night, August 30. E. O. Sellers, professor of evangelism and music, brought the opening address. He sketched briefly his personal experience with the various evangelistic movements that have swept America in the past. Against the background of the lessons thus illustrated, he challenged the student body to give its attention to personal witnessing of the good news of the Christian message.

The entire faculty was introduced to the student body. Dr. C. Penrose St. Amant, new professor of theology, was introduced for the first time. Public announcement was also made for the first time of the fact that on August 24 the entire debt of the Baptist Bible Institute was paid. The spontaneous response to this good news brought a burst of applause from the congregation, whereupon all stood to give thanks to God for His marvelous blessings. The music for the entire service was led by Professor W. Plunkett Martin. Dr. Duke K. McCall presided as his first official act in this, his first session as president of the Baptist Bible Institute. The enrollment has already reached 196. This is a large increase over the enrollment at this time last year.

BR

The Baptist Record would like to publish the names of the five churches that baptized the most people within the past twelve months, that is, from September 1, 1942 to September 1, 1943. Any church having 50 or more is requested to send the information to The Baptist Record.

Hopewell, Winston county: Even though the crop was ready to harvest and the weather was hot, we had very large crowds and a spiritual awakening. There were twelve for baptism and one coming by letter.—Charles Whitten, pastor.

A good Vacation Bible school has recently been held at Olive Branch with an enrollment of 92. The average attendance was 76.—Milton B. Payne.

Anchor church, Lafayette county, reports a good revival with L. J. Crumby of Inverness doing the preachings. There were 18 additions. W. R. Austin is pastor.

Circulation This Week

34,506

A Gain of 96 Since Last Week

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

	SS	BTU
Ackerman	88	
Louisville	116	18
Parkway	405	
New Albany	318	138
Calvary	774	177
First Baptist Jackson	805	198

August 29, 1943

Cross Roads (Webster) 68

BR

MRS. ELAINE LEE ANDREWS

When the messenger of death came to our sister, Mrs. Elaine Lee Andrews, we were shocked and broken hearted that one so young and sweet, so true and devoted to her home, her community, her church and her God, should be called away so early in life; a loving wife, a devoted mother.

She hearkened to every call her church made upon her. Tasks that others shirked we well knew Elaine would give of her time and her best. As secretary and treasurer of our W.M.S. she was faithful and true, whose place will be hard to fill.

To Paul, her devoted husband, and lovely little daughter, Mary Margaret, we commend her memory, beautiful, worthy to be emulated. Pressing onward and upward toward her ideal as she found in Christ Jesus. To her loved ones and all who mourn her going, we would say—

"If we could see beyond the vale of sorrow,

So often clouded by our falling tears, We might discern the reason for these parting,

Which come to all who travel down the years."

May God bless and comfort each one of you, remembering that He doeth all things well.

Humbly submitted by W.M.S. of Liberty Baptist church, Amite county.

Mrs. D. B. CRUISE,

MRS. LOIS TYNES

MRS. G. C. HARRISON,
Committee

BR

Resolutions Adopted by the First Baptist Church of Brookhaven, Mississippi,

On the Going of Their Pastor,
Rev. Dr. S. H. Jones

WHEREAS our honored and beloved pastor, Dr. S. H. Jones, who has served with efficiency for a number of years, feels led of the Lord to change from the pastorate to educational work, namely the presidency of Southwest Baptist College, located in Bolivar, Missouri, and

WHEREAS Dr. Jones was not only a wise, sympathetic pastor and also a very influential citizen, being active in civic and patriotic efforts, therefore be it resolved—

FIRST. That in the going of Dr. Jones we lose a wise and helpful leader in every good work; also the county loses a man who was a real leader in community efforts;

SECOND. That we commend Dr. Jones and his splendid wife and fine children most heartily to the church and college in Bolivar and also to the brotherhood of warm hearted Baptists of Missouri. You Missouri brethren can count on Dr. Jones.

THIRD. That a copy of these resolutions be placed on the minutes of our church, a copy sent to the Baptist Record, one to the Word and Way at Kansas City Missouri, one to Dr. Jones for the church and college at Bolivar.

Respectfully submitted,

J. A. TAYLOR,

R. S. PURSER

Committee

BR

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THE CHRISTIAN COLLEGE: A CHALLENGE TO BAPTISTS

(Continued from Page Eight)

tematic support from the Brotherhood. One, and only one, explanation can be given and that is that these institutions are in the will of God.

The Christian university and college should have our immediate attention. Our mission boards are now debt-free, our seminaries and hospitals will soon be free from debt, most of our State Conventions and not a few of our churches are near debt-free. Is this not a good time to concentrate on our Christian colleges to the end that they may have adequate equipment and worthy endowment?

These Christian schools make safe the state, stabilize education, furnish the best leadership in all worthy professions and give us preachers, missionaries and other Christian leaders, who are well equipped to face the issues of life in any land. When this world catastrophe is over we will need more and better leaders. The Christian college is the answer.

It may be asked, "How may we assist our Christian colleges at this time?"

Some practical suggestions are ventured as an answer to this question: The State Conventions in whose jurisdiction these schools are located, would do a splendid missionary job by placing in their budgets a specified amount for the operating expenses of the schools. Churches, large and small, could place in their budgets a portion for the schools and individuals could make donations for the operating expenses, or for the endowment fund. Churches could create a revolving loan fund for worthy students. There are not a few people in our Baptist fold who could make a worthy contribution to the kingdom of God by sending some ambitious boys or girls to college. This is a three-way program: it helps the college; it enriches the individual and it provides the right kind of leadership for tomorrow.

With Paul the Apostle, I can truthfully say, "I am what I am by the grace of God." But from the human point of view, thousands from the places of leadership in our Baptist Zion can say, "All of my successes in furthering the cause of Christ were made possible through the training received in our Christian schools." The time is ripe for Baptists to show their faith in their Christian schools by giving them their whole-hearted support. Baptists are blind to all the past and all reason if they do not do what they can for Christian education while it is day.

OTHER HANDS THAN MINE

(Continued from Page One)

On our second day in the rubber rafts I saw Private John F. Bartek, the flight engineer, reading his Testament. None of us kidded him. Maybe we had a premonition of just how much that little pocket Book was to mean to us all.

On the fourth day Bartek again got out his Testament. Our three rafts were connected by long ropes, and we pulled them together for a prayer meeting. We said the Lord's Prayer, and Colonel Adamson read from Bartek's Bible. My feeling was that it wouldn't do any good but it wouldn't

do any harm either. Captain William T. Cherry, Jr., pilot of our plane, then read a text: "Therefore take ye no thought, saying: What shall we eat? Or what shall we drink?" I would believe that, I said to myself skeptically, when I saw the food and drink! By the sixth day it was obvious that we were out of the lanes of patrol planes and ships, and might never be found. We were getting weak from hunger. That evening I joined passively in the prayers. We all prayed for food. Then Cherry, who always addressed the Lord as "Old Master," said, "Old Master, we are in an awful fix, as You know. We are sure counting on a little something by day after tomorrow, at least. See what You can do for us, Old Master."

Cherry then fired off our evening flare in hope that something might happen. It did. The flare's propulsion charge was faulty and the flaming ball fell among the rafts. We could see barracuda chasing a school of fish attracted by the glare. In their efforts to escape, two fair-sized fish leaped into our raft. Each of us had a small piece of raw fish for breakfast next morning.

That afternoon I joined more wholeheartedly in prayer service. I could now say half the Lord's Prayer without stumbling. I shall always remember this particular service—and what followed.

Cherry prayed: "Old Master, we called on you for food and You delivered. We ask You now for water. If You don't make up Your mind to help us pretty soon, I guess that's all there'll be to it. The next move is up to You."

I think now that Cherry's prayer had everything in it a prayer should have—a petition to God, a resignation to God's will, and an implied belief that the petition will be granted.

Not long afterward I saw a darkening cloud off to our left, from which a bluish curtain descended. It was rain—and moving toward us! "Here she is!" Cherry shouted. "Thanks, Old Master!" In another minute we were deluged by sheets of cold water. We cupped our hands to guide the life-giving rivulets down our throats. After drinking, we filled our mouths and blew the water into our Mae West life jackets for future use.

On our ninth day the Lord provided a few bites of food—a little shark about two feet long, which Cherry caught on a bare hook.

At prayer service on the tenth day, Cherry led the Lord's Prayer and then each man prayed individually. There were open confessions of past sins. I don't mind acknowledging that I made resolutions. And I have kept them. Formerly I couldn't be with anyone 20 minutes without an argument; I saw little good in anyone, and believed chiefly in Jim Whittaker. Now I accept everyone as being decent and good until he proves himself otherwise.

Rickenbacker always addressed the Lord as "Our Father." Rick had never professed to be a religious man, but he has the kind of religion that makes this world a better place to live in. One man, when his turn came, prayed that the Lord would let him die and end his suffering. Rick yelled, "Cut that out! Don't bother Him with whining. He answers men's prayers, not that stuff!"

On our thirteenth day came the first of two miracles that were to

cleanse me of agnosticism forever. The sun was scorching hot. In mid-morning a rain squall appeared, but it passed a quarter of a mile off. For the first time I found myself leading the others in prayer.

"God," I said, "You know what that water meant to us. The wind has blown it away. It is in Your power to send it back again. It's nothing to You, but it means life to us. Order the wind to blow that rain to us who will die without it!"

There are some things that can't be explained by natural law. The wind did not change, but the receding curtain of rain began to come slowly toward us, against the wind, as though an omnipotent hand were moving it.

We drank, and caught a store of water. That God-sent rain helped us endure the next four terrible days.

Of the seven survivors I was the only one whose lower body was not a mass of salt-water ulcers. Our tiny daily dole of water seemed only to intensify our agonizing thirst. Hunger had weakened us until the slightest effort was exhausting. Our clothing was disintegrating, and the blazing equatorial sun burned us unmercifully. All of us now had touches of delirium. I am sure that only my new-found faith in God sustained me.

At prayer service on the eighteenth day I prayed as never before—this time for rescue. The end of the service found me with something like my old fortitude. I felt now that help was coming.

Soon after dawn the next day we saw a plane approaching. We shouted and waved. The plane droned by about three miles away without seeing us. If we didn't weep it was only because there wasn't enough moisture in us to form tears.

On the twentieth morning Cherry cut loose from the rest of us, arguing that if the rafts were spread over a larger area there would be a better change of one of them being seen. That seemed logical, so I untied my line too. On my raft was DeAngelis and Staff Sergeant Reynolds, who had been our radioman.

At dawn on our 21st day I was awakened by DeAngelis. "Jim," he said, "it may be a mirage, but I think I see something!"

About 12 miles from us were palm trees! The other two rafts were nowhere in sight. Getting our our aluminum oars I began what was to be a 7½-hour pull. During these hours I experienced the second of the two divine miracles. What I did in the struggle to reach that island couldn't have been done without divine help.

My raft-mates were in a pitiable condition. DeAngelis spelled me during the row, but was so weak that he could manage only a few minutes at a time. Reynolds lay in the bottom of the raft; his eyes had sunk an inch and a half into his skull, and he resembled a death's-head.

When we had almost reached the island a perverse current caught us out to sea again. I cried out to God to give me strength, shouting above the rising wind in the fear that He might not hear me.

Half an hour later it was evident that I was making progress against the current. And then came a new difficulty: a squall that almost blotted the island from our sight. I cried, "God, don't quit me now!"

He didn't. In the final burst to

KNOW YOUR BIBLE

QUIZ QUESTIONS FOR TEACHERS AND CLASSES

1. We often hear the expression "he is a pagan." What is the meaning of paganism?
2. One disturber of the world is saluted by his followers with the word 'Hell.' Did he find it in the Bible?
3. Can you name the woman who asked Paul to speak "concerning the faith in Christ," when brought before Felix, the procurator?
4. Did Adam and Eve originate the use of "girdles" as mentioned in Genesis 3:7, the reference reading "sewed fig leaves together and made themselves aprons"?

(Correct answers on Page 15.)

LEBANON ASSOCIATIONAL SUNDAY SCHOOL MEETING HELD AT GLENDALE CHURCH

The Lebanon Associational Sunday School Conference was held on August 16 with Glendale church. Under the leadership of W. U. Daniel, Associational superintendent, the following program was rendered:

Song Service—Garland McInnis, associate pastor, River Avenue church.

Solo—Miss Mary Bess Stoner, accompanied at the piano by Mrs. Hazel McRaney, Fifth Avenue Baptist Church.

Devotional—E. S. P'Pool, pastor of Twenty-eighth Avenue Baptist Church.

Reaching the People, Teaching the Bible, Winning the Lost, Developing the Saved, by a Standard Sunday School—Mrs. P. E. Slade, Fifth Avenue church.

New Sunday School Year Ahead (Plans for Promotion Day)—Mrs. Johnnie Hyde, Main Street church.

Use of the Six-Point Record System—Miss Vern Elizabeth Oden, First Baptist Church.

Closing Prayer—Pastor R. C. Woodham.

The next meeting will be held Monday evening, November 15, with Fifth Avenue church.

reach the reef, I was bending those aluminum oars against the waves. It was not Jim Whittaker who bent them. I didn't have the strength to bend a pin. I was not conscious of exerting any effort; it was as though the oars worked automatically and my hands were merely following their motion. There were other hands than mine on those oars.

Today, fully recovered, I would hesitate to tackle that stretch of water. Yet, exhausted from three weeks of thirst, hunger and exposure, I accomplished a feat that would have tried a well man.

We were at the reef now. Carefully we inched the raft across the sharp coral and into the calm water beyond. At two o'clock on that 21st day we touched the island. We were saved.

As soon as we were on shore, we knelt down and gave thanks to God for our landfall.

I have told this story as often as I could, to airplane workers, steelworkers and shipbuilders—the story of the rafts, and of how during those blazing days out there I found my God. I will tell it again and again, as long as I live. It was the greatest adventure a man can have. It is the greatest story a man can tell.

Sunday School Lesson

Prepared by Bracey Campbell

Lesson For September 12
ISRAEL MARCHES TOWARD CANAAN

Bible Lesson: Numbers 10-12

Introduction:

Please read these three chapters first. I have read them in a number of translations; because the words of God in His book are of so much greater importance and will repay a careful reading many more-fold than will the reading of anything that anybody may say concerning them.

We are here at the beginning of the march of the children of Israel toward their new home. They have been before the Mount of the Lord, Mount Horeb, which is Sinai. All the time of their encampment there seems to have been spent in the organization of the host, the horde, into an ordered body. Detailed instructions for the ordering of the camp for these years of wandering through the wilderness were necessary for the largest measure of economy of force and labor in moving, and may carry considerable spiritual values for our instruction, but we shall not dwell upon them here.

I. Moses' Invitation to the Midianites. 10:29-32.

Moses invites one of his relatives, a kinsman of his wife, to go with him and his people in their journey to the promised land. We can understand why Hobab, the relative, should feel that it would be better for him to abide with his own people in his own land. Here is a vast horde of people, two million and more of them, whose recent history has been so remarkable that a Midianite or anyone else might be filled with wonder at the contemplation of it. Then again, they are a different people from Hobab's, and he does not yet realize the truth that God has made of one blood all the nations to dwell on all the face of the earth; so he feels a bit out of place in a vast company so strange as that which he has now prepared to leave. So Hobab wants to go back to his own people, drawn by the ties which bind him to scenes and surroundings, to the companionships and friendships of former years.

It is easy to see Moses' viewpoint in

the matter also. He was partly and primarily unselfish in the matter, just as he told Hobab. "Come thou with us, and we will do thee good; for Jehovah hath spoken good concerning Israel." Latent in this invitation is a statement of Moses' love for Hobab; for he would scarcely have been invited to share the good fortune which God had purposed to bestow upon Israel had not the circle of Moses' love included him. When we are invited to share the good fortunes of our acquaintances, we may be sure those acquaintances wish to cement a closer fellowship with us.

But we may, I think, be very sure that Moses saw in Hobab an auxiliary who could be very useful to him. Hobab was native to the country which the host of Israel must traverse, and his services as a guide would therefore be of inestimable value to Moses. He was engaged in a great work for God, and consecrated common sense dictated that he should employ every aid which might further his great work for God. Here is, I think, the material of a great lesson for all God's workers everywhere. What can this woman or that man do that will advance the work of the Lord? By all that His servants can accomplish of efficient urgency exerted upon any prospective helper in the service of the Lord, let it be exerted.

II. The Comfort of the Divine Presence. 10:33-36.

Read these verses. See how at the end of them Moses breaks into song of petition to Jehovah, a song which rises into the realm of positive assurance. It is almost if not quite as though Moses said, "Thou wilt rise up, O Jehovah, and thine enemies shall be scattered; Them that hate thee shall flee before Thee. Thou wilt return, O Jehovah, to the tents of the thousands of Israel."

The farther His servants walk with God, the more positive of His presence and help they become. Do you want to know that God is real and that He is a rewarder of those who seek His face? Then take the ordinary ways of walking with Him and your soul shall enjoy conviction of His presence with you and of His contribution to your triumph over all the foes that would hinder the complete arbitrament of His grace within your heart, of the fact of His gift of grace and peace in Him. What do you mean, "Take the ordinary ways of walking with Him?" Speaking the truth is an ordinary thing, and you know He wants you to speak the truth. Do it. A kind disposition toward everybody is an ordinary, that is, not a spectacular thing. Cultivate a kind disposition, then, and you will be in that matter walking an ordinary way. Attending the services of the church is an ordinary thing. But God says do that, and when we do that, we walk an ordinary way, but a way that leads to a larger knowledge of God. Reading His book—supporting His work—but of course you can think of a hundred way in which to do it.

Moses had performed an unusual number of great works for God up to this time, but the number of those is by no means so large as the number of small services he had performed for God. I doubt whether he would have seen the burning bush had he not been minding the sheep in the field.

Where got young David the sure

CHAPLAINS ARE NOT HINDERED

Capt. Carmon A. Savell, Mississippian, former pastor at Vardaman, now stationed at Opopka, Florida, writes that instead of being hindered in his preaching he has found complete freedom in the army.

In a letter to the editor, he says: "So far as my experience in the army is concerned, I cannot concur with all that was implied about the freedom to preach the gospel. I, for one, have had no hindrance but that is common to any preacher. I have held as many as four services on Sundays, and all of them have been conducted as I desired. I have contended for the purity of life in moral conduct as Christ calls for it. True, lots have not responded, but they respect me for my adhering to this. We have good men even in the navy who are preaching the gospel and it is having its effect and no one has materially hindered it. I feel that there should be an article written carrying forth this view so as to not give the wrong view altogether to the people about this matter. Though if such were true concerning this particular chaplain I think I would have resigned from the chaplaincy myself. Just expressing in a few words some of my views of this matter. They may change."

—BR—

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aim with his sling which enabled him to smite Goliath between the eyes but from faithful practice against the beasts and birds of prey which menaced his sheep as he led them over the hills of Judea? So he was confident that God would be with him and deliver the mocker of the armies of Israel into his hands.

III. Complaints and Cries. 11:1-5.

Read the passage, now. Isn't that just like us? We take the good He provides us, and for a little while, are thankful; then the blessings grow commonplace to us, and we sigh for something more. If we do not have this extra desire satisfied, we forget the blessings already being enjoyed and murmur and complain.

I go from this delightful task of writing you straight to the house of mourning. A fine young captain in the Army Air Corps crashed to his death on yesterday, and his loss has temporarily prostrated his mother and fine father, and has dashed his girl-wife as nothing else in the world can do. What am I to tell them? His loved ones cherished him through his life and his memory will abide as a benediction upon them. As a gallant young servant of God, he lived here, and now he has gone to the headquarters of the Great Captain, may I not think, to receive orders for the performance of holier and more gallant tasks than any he ever performed here. Shall I, then, tell his distraught little mother and his sweet girl-wife that he has been promoted into a position under the eye of the Great Commander?

If my own, whom so shortly ago, I held in my arms and kissed good-bye, shall have said good-bye to me indeed, shall I not rejoice with a quiet joy when I shall receive word that he has been promoted to personal service to the King of kings and Lord of lords?

DEPARTMENTAL CALENDAR

September

Evaluation—Soul Winning.
Cooperative program.
Now Club Support.
Association Meetings.
Southern Baptist Theological Seminary.
W. M. U. Training School.
State Mission Week of Prayer.
Fall B. T. U. Study Course Month.
Promotion Day in the Sunday School.
Tithes and Offerings According to the Scriptures.

DEARTH OF BAPTIST CHAPLAINS

Another class completed the course for chaplains at the Naval Training School in Williamsburg on August first. Captain A. W. Ashbrook, U. S. N., commanding officer of the Navy Mine Warfare, delivered an address to the graduates. Forty-six ministers received diplomas.

For the second time in succession representatives of the Roman Catholic church held a wide margin over Protestant groups in the number of graduates. The list reveals that the chaplains who completed the course represented denominations in this order: Catholic 17, Presbyterian 8, Episcopalian 7, Lutheran 5, Baptist 5 (including Southern Baptist 4 and Northern Baptist 1), Methodist 1, Congregational 1, Society of Friends 1, and Jewish 1. Comment is hardly necessary because the figures speak for themselves. One cannot refrain from thinking about the ultimate effect when the two largest evangelical denominations in America—Methodist and Baptist—are so scarcely represented by ministers among the young Americans who sail the seas in the service of the Navy.—Exchange.

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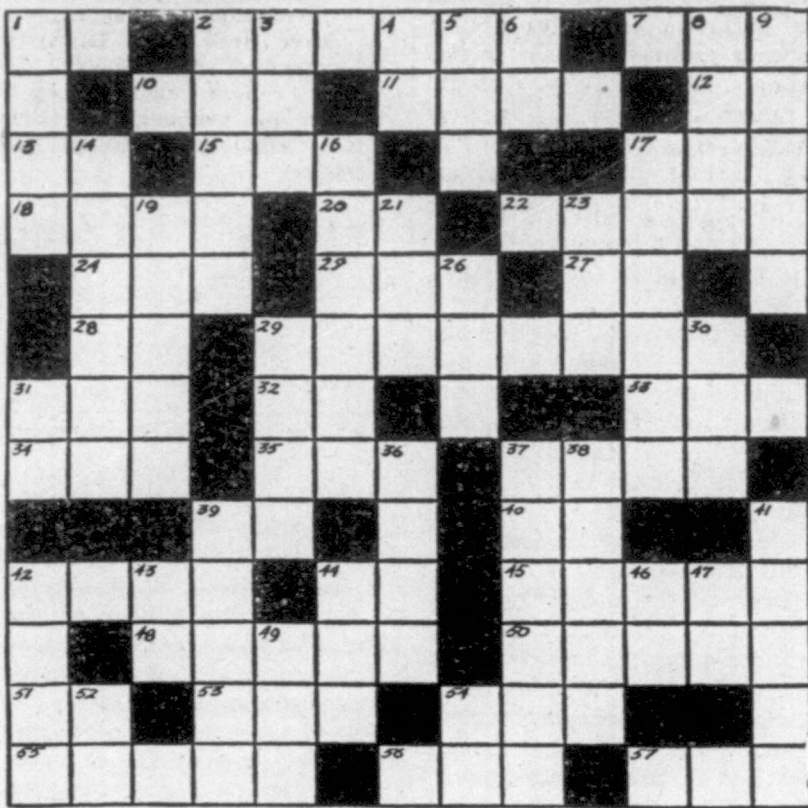
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OUR CROSSWORD PUZZLE



"Blessed are the meek: for they shall inherit the earth."—Matt. 5:5.

MEEKNESS

ACROSS

- 1 "Suffer it to be . . . now," Matt. 3:15.
- 2 "rough ways shall be made . . ." Luke 3:5.
- 7 "he is of . . . ask him," John 9:21.
- 10 "Lord lifteth up . . . meek," Ps. 147:6.
- 11 "Seek ye the Lord, all ye . . ." Zeph. 2:3.
- 12 ". . . ever the sliver cord be loosed" Eccl. 12:6.
- 13 Plural ending of nouns.
- 15 "Go to the . . . thou sluggard," Prov. 6:6.
- 17 "reprove with equity . . . the meek," Isa. 11:4.
- 18 "he . . . beautify the meek," Ps. 149:4.
- 20 ". . . giveth his cheek to him that smiteth," Lam. 3:30.
- 22 "he will . . . you into all truth," John 16:13.
- 24 Unit of measurement of wire.
- 25 "restore such a . . ." Gal. 6:1.
- 27 Western continent.
- 28 ". . . the spirit of meekness," Gal. 6:1.
- 29 "I will sing of mercy and . . ." Ps. 101:1.
- 31 Toe (Scot.).
- 32 King of Bashan, Josh. 13:12.
- 33 "how . . . we know the way," John 14:5.
- 34 "for I am meek . . . lowly in heart," Matt. 11:29.
- 35 ". . . meek shall inherit . . . earth," Ps. 37:11.
- 39 ". . . Moses lifted up the serpent," John 3:14.
- 40 Average.
- 42 "not my . . . but thine, be done," Luke 22:42.
- 44 ". . . that ruleth his spirit," Prov. 16:32.
- 45 "so . . . us to number our days," Ps. 90:12.
- 48 Famous gold region, Ps. 45:9.
- 50 "as many as . . . by sea," Rev. 18:17.
- 51 Royal Observatory.
- 53 "yet he opened not . . . mouth," Isa.

- 53:7.
- 54 "and turn aside the . . . of the meek," Amos 2:7.
- 55 ". . . not, nor be dismayed," I Chron. 22:13.
- 56 "lion cry out of his . . ." Amos 3:4.
- 57 "let your . . . receive the word," Jer. 9:20.

Our text is 10, 11, 18, 20, 22, 28, 29, 34, 35, 37, 42, 44, 45, 53 and 54 combined.

DOWN

- 1 "let him . . . out of a good conversation his works with meekness," Jas. 3:13.
- 2 "The meek . . . eat and be satisfied," Ps. 22:26.
- 3 "live peaceably with all . . ." Rom. 12:18.
- 4 Theosophic idealization of goodness and truth.
- 5 "Were there not . . . cleansed," Luke 17:17.
- 6 ". . . is brought as a lamb to the slaughter," Isa. 53:7.
- 8 "preach . . . tidings unto the meek," Isa. 61:1.
- 9 "and have . . . exceedingly," I Sam. 26:21.
- 14 Pertaining to an age.
- 16 ". . . he were dead, yet shall he live," John 11:25.
- 17 Betrothed person.
- 19 Covered on the inside.
- 21 "the beginning and the . . ." Rev. 21:6.
- 23 "pray for them which despitefully . . . you," Matt. 5:44.
- 26 Self.
- 29 "one . . . or one tittle," Matt. 5:18 (pl.).
- 30 This is three-fifths taken.
- 31 Tantalum.
- 36 "Trust ye in the Lord for . . ." Isa. 26:4.
- 37 Father of Shephatiah, Jer. 38:1.
- 38 "unto me . . . knee shall bow," Isa. 45:23.
- 39 "I am . . . and Omega," Rev. 21:6.
- 41 "meek also shall increase . . . joy in the Lord," Isa. 29:19.
- 42 "receive with meekness the engrafted . . ." Jas. 1:21.
- 43 ". . . Judas, one of the twelve, came," Matt. 26:47.
- 44 Possessive pronoun.
- 46 Hawaiian lava.
- 47 400 (Roman numerals); cadmium.
- 49 "seek meekness; it may be ye shall be . . . in the day," Zeph. 2:3.
- 52 ". . . the golden bowl be broken," Eccl. 12:6.
- 54 ". . . know that . . . are of God," I John 5:19.

—BR—

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THE YALE SCHOOL

Yale University in a new venture recently held a six-weeks summer school to study the alcohol problem, and it was the writer's good fortune to be selected as one of a limited number (83 were enrolled) to attend. The school was neither wet nor dry. It seems to have been the purpose of the University to have representatives from all groups interested in alcohol problems to meet in conference together. We had educators, representatives of correctional institutions, church groups, psychiatrists, Liquor Control Board men, state monopoly advocates, and distillers' (Seagrams') representatives enrolled. Outstanding men were engaged to lecture on different phases of the alcohol problem. Among these were Dr. Lawrence Kolb, assistant surgeon general, U. S. Public Health Service; Dr. Nolan D. C. Lewis, Professor of Psychiatry, College of Physicians and Surgeons, Columbia University; Dr. Haven Emerson, of the same institution; Edward B. Dunford, LL.D., Washington (D. C.) attorney; Halbert L. Dunn, chief statistician, U. S. Bureau of the Census, and other authoritative specialists in various fields. Dr. H. W. Haggard and Dr. E. M. Jellinek, of the Yale faculty, sponsored and directed the school.

Two attitudes were evident from the beginning, one group advocating moderation and control, and the other holding to abstinence and prohibition. It was quite evident that moderationists and controlists were on the defensive, and that the accumulating mass of evidence establishes the fact that control effort is rank failure. There was much information of distinct value to the uncompromising prohibitionist, and the school was well worth attending. The fact that a great, outstanding university like Yale recognizes that there is an alcohol problem and holds a special school to study the problem is significant.

We came home glad to be living in Mississippi. Information from other states shows that we have far less of the evils from drink than the states where liquor has been legalized. Many of the states having legal liquor have passed laws prohibiting admission of alcoholics without psychoses (mental derangement) into state hospitals for treatment. Reason assigned for such laws being enacted is that state institutions were flooded beyond capacity after liquor was legalized. Much emphasis was given in the Yale school to the treatment and care of inebriates, alcoholics; and the emphasis was upon the fact that these unfortunates need hospitalization rather than jail sentences or fines. In many states the alcoholics without psychoses are placed in county jails or on county farms, and this means naturally without adequate medical care and attention. In Mississippi we admitted 200 alcoholics with and without psychoses in 1940 to our Whitfield and East Mississippi institutions. Note that in Mississippi we are admitting alcoholics with and without psychoses. In the Yale school when this fact was given by the writer, one from Connecticut said, "If we were admitting alcoholics without psychoses in this state we would admit 100 a day." The statement may be an exaggeration, but it is unquestionably true that we have in Mississippi a less number of alcoholics than the

states which have legal liquor. There was in the Yale school an implied recommendation that the states provide adequate hospital care and treatment for alcoholics. Some recommend that liquor revenues be appropriated for this special purpose.

Repeal was brought about by Nazi methods, and Nazis and Nazi plans are doomed to failure and defeat. Liquor Nazis and liquor Quislings will not be able to stand in the day when the wrath of the people is fully aroused.

The writer returned thankful for the small part he has had in the effort to keep liquor from being legalized in Mississippi, and determined to press the fight more zealously. We are grateful for the loyal support of the good people of the state. We are convinced that if the devil has any plan and program to deceive, defeat, and destroy men for whom Christ died, liquor is a major part of the plan and program.

N. S. JACKSON, Supt.,

Mississippi Anti-Saloon League.

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Answer to Last Week's Puzzle



BETHEL DEDICATED

August 8 and the week following made up a week of praise and thanksgiving for Bethel church in Yalobusha county. Our new building was completed on August 7 making way for a great dedication service Sunday, August 8. The church treasurer, Haze Brister, gave the following brief history of the church:

"The first sermon ever preached at Bethel church was delivered about the middle of August 1898, by Samuel J. Wilkins in a one-room school house, which was so small that one end was taken out and a brush arbor built to make more room. After this meeting, services were held for two years in the school building by Brother George House.

"About 1900, the church was organized by the following as charter members: J. T. Johnsey, Allen Hardy, Rafe Wilbourn, Jim Davis and D. C. Brister. Only one of these, D. C. Brister, is living today. He will be 83 years old the fourth day of November. In the early part of 1900 the building was started, and the first baptizing was August 12, 1900. Brother W. H. Howell was pastor. The baptizing was held about one mile northwest of Bethel church, at an old pond known as the Baxtrum mill pond, located on the road that ran from Water Valley to J. T. Johnsey's, known as the Johnsey road. Here, there was an old horse-drawn cotton gin, and a grist mill run by water.

The following have preached, and some have been pastors at Bethel: Brethren Linder, Hudson, Hamilton, Wesson, Stone, Walker, Sumner, Metts, Vension, Crumby, Khinail, and at present Robert Dickson is pastor.

"During the 43 years Bethel church has had several mishaps to the building. First, the building was blown off the blocks by a wind, was repaired and services carried on. Second, a fire, which was caused by grass burning nearby. Thus, a new church was built. Third, only a few years later, a tornado blew the building away."

The morning was featured by the pastor's short address on "Looking to the Future of Bethel," special music and the dedicatory sermon by Brother L. J. Crumby.

After the sermon, "dinner on the ground" was served.

The afternoon service was composed mostly of special music by the choir, and prayer. The treasurer gave the financial report as follows:

Donations to the building fund, \$1,099.73; expenditures, \$1,091.05; balance, \$8.68; building fund, \$21.00; balance on August 8, \$29.68.

The church was debt free before completion.

Beginning with the night service an excellent revival started, ending Friday night. Brother Lewis Curtis of Brookhaven did the preaching. There were 25 additions—16 professions of faith, 3 for baptism, and 6 by letter. DOXOLOGY.—Robert Dickson, pastor.

—BR—

J. W. Burnett of Clinton assisted J. W. Singley in the recent annual revival of Cedar Grove church, Greene county. There were nine additions.

W. L. Day, pastor at Louisville, did the preaching in a good revival at Weir, and Percy Renick led the singing. There were eight additions. J. B. Laney was pastor until a few days ago when he resigned to go to Southwestern Seminary at Fort Worth.

LIKE A VOICE FROM THE ROMANTIC PAST

Evangelist A. D. Muse
1270 Carr Ave., Memphis, Tenn.

A letter from the daughter of Captain Ratliff touches upon the romantic past of the struggles of the beginnings of Christian education among the Baptists of Mississippi. We are prone to interpret the history of all our Baptist progress in the terms of the ministerial leadership! But it is the deep, sincere loyalty of God-loving people like this that has made the progress of the Kingdom of God among men!... The life of M. T. Martin is told by his son, T. T. Martin, in "Viewing Life's Sunset From Pike's Peak."

My wife and I are giving all the money from the sale of this special edition of "God's Plan With Men," together with all the proceeds of my own books, "Answering Jehovah's Witnesses," "Angels," "Whose Father is God" and "When God Comes to Earth," to publish "Viewing Life's Sunset From Pike's Peak." We are doing every bit of the work without taking one penny of profit for ourselves. But read excerpts from Miss Jeannette Ratliff's letter:

"Evangelist A. D. Muse,
"1270 Carr Avenue, Memphis, Tenn.
"Dear Sir:

"Inclosed herein please find my check for \$2.50 for which kindly send me two copies of Mr. T. T. Martin's 'God's Plan With Men.' One of these copies I expect to pass on to a negro preacher, the pastor of my cook, and she thinks another preacher will want one. It would be a good thing if these books could be placed in the hands of negro preachers all over the south, for they need instruction along this line. . . . Could you not get W. M. U. societies to cooperate with you along this line? It also would be a fine thing to have copies placed in the hands of camp pastors and other camp workers.

"Mr. Martin's father and my father were great friends, and co-laborers in putting Mississippi College back on its feet after it had run seriously in debt keeping open during the four years of war. . . . They were both members of the Board of Trustees. My father continued such for 48 years, 45 of which he was president of the Board. . . . Mrs. T. T. Martin is a friend of mine, so you see I have double reason to be gratified by your splendid plan to honor one so deserving of same, and doing it along the lines which would please him most.

"Yours very truly,
"JEANNETTE RATLIFF."

All the profits from "Viewing Life's Sunset From Pike's Peak," we are giving to establish a "T. T. Martin Memorial Scholarship" in the "American (Negro) Baptist Seminary" at Nashville, Tennessee.

The church at Philadelphia, Mississippi, ordered six of "God's Plan With Men" for their church library. The pastor said in the presence of a friend of mine: "I don't know Muse, but he has certainly done one great piece of work in re-issuing T. T. Martin's book 'God's Plan With Men.' Several people from there have ordered copies.

—BR—

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R. A. LANGLEY IS NEW DEER CREEK MISSIONARY

Rev. R. A. Langley of Terry and pastor of Bethesda and County Line churches for a number of years, moved to Hollandale August 25th to begin his new duties as missionary in Deer Creek Association. Bro. Langley is pastor at Darlove half-time, giving the other half time to mission work in Washington, Sharkey and Issaquena counties. This gives the Association two half-time men doing mission work in every part of Deer Creek Association.

Bro. Langley is a graduate of Mississippi College, and received his Master's degree from the Seminary at Louisville. He was pastor at Bethesda in Hinds county before going to the Seminary. When he was graduated from Louisville, he was called back to the same church as pastor, and has served them thirteen years in his second pastorate. Bro. and Mrs. Langley are taking hold of the work in a fine way, and their consecration and devotion to the Lord will bring great results in the Master's service.—J. B. Smith, moderator, Deer Creek Association.

—BR—

FRIENDSHIP MINISTERIAL ASSOCIATION ORGANIZED

The pastors of Leak and Scott counties met and organized Leake county's first Ministerial Association.

The following officers were elected: President, Rev. A. A. Ward, Lena; secretary and treasurer, Dev. Daniels, Ludlow; reporter, Rev. A. A. Jackson, Hillsboro; program committee, Homer MacDonald and Charles Tyler, Good Hope.

Resolutions offered and adopted were:

1. To carry this vicinity for Christ.
2. To map out this territory and see that every family is reached with our program.
3. To take census and encourage membership at the nearest place of worship.
4. To sponsor a school for the forgotten man of the church, the deacon.

A. A. Ward reminded the Association that we teach Vacation Bible schools, B. T. U. study courses, Sunday school study courses, but we ordain deacons and turn them out to "graze."

5. To meet Saturday night before every first Sunday at Lena Baptist Church.
6. To invite all deacons in the vicinity to meet with us at our September meeting.

A. A. JACKSON, Reporter.

—BR—

SOLDIERS ON GUADALCANAL PROUD OF CHAPELS THEY BUILT

Soldiers on Guadalcanal solved the problems of no chapels by building their own, the War Department has been informed.

Chaplain (First Lieutenant) Christian Neuman of Woodlawn, Maryland, reported that the men of his regiment built three make-shift chapels within a few weeks after the last Jap had been eliminated from the island.

"These chapels have palm-leaf roofs and coconut-log pews, but they serve

Answers To Know Your Bible

Feature on Page Twelve.

1. (Paganism): Paganism is a derivative from the Latin, meaning countryman or villager. Living in these remote places, they did not learn the teachings of Christ, such idol worshippers being known as pagans.

2. (Heil): Heil, the Bethelite is referred to in First Kings 16:34. References also state that he was responsible for the slaying of his sons during the building of the "foundation of Jericho."

3. (Name of woman): You will find her name (Drusilla) in Acts 24:24.

4. (Adam and Eve girdles): The word "aprons" in the Hebrew, literally means "things girded on," and can be translated as "girdles."

the purpose very well," Chaplain Neuman reported. "The men, too, are proud of their work and I believe they attend services as regularly as if a great stone cathedral were available to them."

Chaplain Neuman said the regiment arrived on the island December 17, 1942, and although much fighting still was going on they were able to have a "fine Christmas Day service" eight days later. He added that when fighting ended, Guadalcanal natives began to join in the regular Sunday services.

"At each service we now have quite a group of natives in the congregation," the Chaplain said. "These people had previously been visited by missionaries of the Church of England and seem to like Christianity. They have proved themselves pretty valued additions to the choir, too."

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CHURCH AGREEMENT TO PARTICIPATE IN THE MINISTERS RETIREMENT PLAN

.....
My Church Association

.....
Pastor Pastor's Address

Rev. D. A. McCall,
Executive Secretary and Treasurer,
Jackson, Mississippi.

Dear Brother McCall:

I am hereby notifying you the above named church has voted to cooperate in the Ministers Retirement Plan of the Mississippi Baptist State Convention administered by the Relief and Annuity Board of the Southern Baptist Convention, and the Treasurer of the church has been instructed to pay to the State Board at Jackson, each year in monthly installments an amount equivalent to three per cent (3%) of our pastor's salary with the parsonage counted as fifteen per cent (15%) additional to the cash salary, if a parsonage is provided free. **The church contributions are to be continued during periods when our church is temporarily without a pastor just as our contributions to other causes**

) 15% of Cash Salary

Monthly cash salary of pastor \$.....if parsonage is provided \$..... Total \$.....

Sundays of the month on which our Church holds services
(For example: first, or second and fourth, or every Sunday)

Please Check: Full Time..... Half Time..... Quarter Time.....

Effective participation date
(Date on which this church begins paying contributions)

Date our present pastor began ministry of this church

Our Treasurer's name and address:

Very fraternally yours,

.....
Date the vote of the church was taken Church Clerk

.....
Date on which this agreement was forwarded to
the State Board Office Clerk's Address

Notice: Please fill in **three copies** of this agreement: keep one copy for your file and send two copies to REV. D. A. McCALL, EXECUTIVE SECRETARY AND TREASURER, Baptist Building, Jackson, Mississippi.

Above we are reproducing in full the "Church Agreement to participate in the Minister Retirement Plan."
Please note the last line in the full paragraph, i. e., "The Church Contributions are to be continued during periods when our church is temporarily without a pastor, just as our contributions to other Causes."

In helping elderly and retired ministers, veterans of the Cross, in helping disabled ministers, and sometimes the widow of the participating pastor, surely we do the work of Christ as in helping the orphan, the sick, the needy at home and around the world. Therefore, churches are asked to "play the game according to the rules of the game," by continuing their financial support to this Cause in the interim between pastorates. It merely means stabilizing and building up this fund without profit to any one person.

BAPTISTS MARCH TOGETHER!

Mississippi Baptist Convention Board

Department Minister Retirement

Box 530

Jackson, 105, Mississippi